

THE HOLY
RESURRECTION

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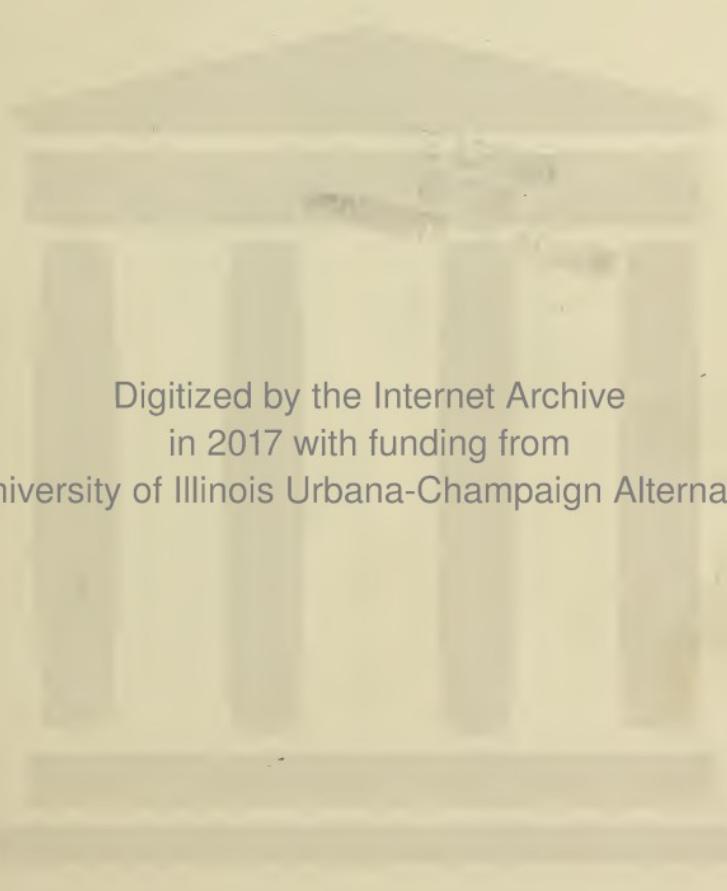
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THE REDEEMER.

"We have not followed Cunningly Devised Fables."



THE

HOLY RESURRECTION.

A CRITICAL EXPOSITION

OF ALL  THAT IS

Told us in the New Testament Narratives Concerning the
Resurrection and Ascension of Jesus.
AND THE

HOLY LETTERS:

His Letters to the Seven Churches.

BY

HENRY MARTYN PAYNTER,

AUTHOR OF

THE SHADOW ON THE HEARTH, A RENOVATED EARTH, OUR DUTY
IN THE PRESENT CRISIS, BRIEF HISTORY OF THE WAR IN
MISSOURI, THE HOLY LIFE, THE HOLY SUPPER,
THE HOLY SORROW, THE HOLY DEATH
AND THE HOLY RETURN.

TENTH EDITION.

CHICAGO ILL.:

H. M. PAYNTER, JR.

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—TO—

THOMAS MATHESON, ESQ.,

LIVERPOOL, ENGLAND,

*The eminent Christian merchant and philanthropist, and the tireless
and efficient worker in the cause of Jesus,*

This Work is Dedicated,

*As a token of high esteem, and as a remembrancer of both the many
happy hours spent by his cheerful fireside, and of the
kindness extended during an evangelistic tour
in Great Britain.*

BY THE AUTHOR.

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PREFACE.

HE devout student sees harmonistic difficulties in the narratives of the Resurrection, which further investigations may remove, but which may not be fully cleared up this side of Heaven. They lie not in the subject itself, but in the want of sufficient information upon it. But the great fact stands out as clear as the sun, and immovable in its everlasting repose; Jesus actually arose from the dead. The honest student who has learning sufficient to judge intelligently, and time sufficient to go through all that has been written adversely to the narratives, or to the great fact they give, sees that the difficulties do not disturb the integrity of the narratives, nor the reality of the fact which they relate. The heaviest assaults have been made upon John's Gospel. But it remains irrefragable, and its testimony is conclusive.

The construction of a continuous narrative, that will be perfectly accurate, seems impossible. The one given in this work is the result of very careful study, and is, I hope, not far from correct. Its perusal may help to show more distinctly how the Conqueror of death conquered the unbelief of His disciples, and brought out, and completed, their faith. It may also give us livelier impressions of the infinite excellencies and fulness

which are in Jesus, and cannot but strengthen our faith in the glorious fact,

"THE LORD IS RISEN INDEED."

It would be tedious to mention all the books which I have examined in my investigations. I have weighed carefully the arguments of hostile, as of well as friendly, scholarship. This I have done, not for the purpose of combating any one, but to see whether my faith in the Resurrection was futile, or was based upon a solid fact. I have also, at every step, examined all critical works that would help to a clearer understanding of the original text, and I have aimed to let that text tell its own great story. For all the help which I have received from the great scholars who have gone over this field, I gratefully acknowledge my indebtedness.

I give thanks to Almighty God for His blessing which has attended the previous publications of this series. To Him I commend this book. And if He be graciously pleased to use it, to Him be all the glory, for to Him it belongs.

A generous public will permit me to express my grateful recognition of the favor with which it has so kindly received the books already out. Each one has met a hearty welcome, a ready sale, and many readers. And many an expression of thanks has the author received for the instruction and comfort which the perusal has afforded. May this one have a like success with the former ones, and be alike used in blessing.

CHICAGO, April, 1884.

H. M. PAYNTER.

PRELIMINARY STUDY.

On What Day Did Jesus Arise?

HE question, concerning the day upon which Jesus was crucified, and hence the day upon which He arose from the dead, has lately been revived. Some of those agitating it are acting in the interests of truth; others merely to create a sensation; and others, still, evidently with the design to throw discredit upon the sacred Narratives, and thus weaken the hold of the facts upon the mind. It has been, because of these agitations, very strongly urged upon me, by gentlemen of high character and position, to give the results of my own studies on this subject in an opening section of this work. The literature upon the subject is very voluminous, and a review of it I leave to other and abler pens. All I propose to do is to bring together, in one view, and as clearly as possible, what it seems to me the sacred pages teach upon the various questions involved.

The following facts may be accepted as unquestionable: (a) that Jesus instituted His Supper on the same night in which He was betrayed; (b) that He was cru-

cified on the following day; (c) that the whole history of the Supper, and of His betrayal, trials, crucifixion, death and burial, all occurred within the 24 hours beginning with the evening of His institution of the Supper; and (d) that He arose the first day of the week.

In the Narratives we find the phrases, "passover," "feast" and "day of unleavened bread." What? our first question is, is the import of these terms, as to the time of their observance?

1—An examination of the terms in the O. T. show (a) that "to kill and eat the passover," was to kill and eat the paschal lamb; (Ex. xii, 11; Num. ix, 6; 2 Chron. xxx, 15); and (b) that the term, "passover," was used to embrace the other sacrifices offered in connection with the festival, and also the whole festival itself, of unleavened bread. (Lev. xxiii, 6; Num. ix, 3; Deut. xvi, 1-3; 2 Chron. xxx, 1, 13; xxxv, 1-17. And further, (c) the terms, "passover" and "festival of unleavened bread," are, in some passages, expressly distinguished (as in Lev. xxiii, 5, 6; Num. xxviii, 16, 17, where the term, "passover," is limited to the paschal supper), and in other places are used interchangeably. The precise meaning must be determined by the context.

2—On the first day of the "seven days of unleavened bread," all leaven was put away before 3 P. M. (Ex. xii, 15). This first day is defined in Deut. xvi, 4, as the day on which the lamb was sacrificed, that is, 14th Nisan. (Ex. xii, 6, 18-20.) This day included, the festival continued eight days. (Jos. *Ant.*, 2, 15, 1.)

3—The paschal lamb was slain "between the two

evenings," *i. e.*, between 3 and 6 P. M., on the 14th Nisan (Abib, in the Pentateuch): "Ye shall kill it (the lamb) on the fourteenth day between the two evenings" (Ex. xii, 6); "thou shall sacrifice the passover at even, at the going down of the sun." (Deut. xvi, 6.)

4—Immediately at sunset the paschal meal was eaten: "At even is the Lord's passover." (Lev. xxiii, 5. "Between the two evenings ye shall keep it in His appointed seasons." (Num. ix, 3; see also Ex. xii, 8-10.)

5—"In the 14th of the first month, at even, is the Lord's passover. And on the 15th of the same month is the festival of unleavened bread. Seven days ye must eat unleavened bread. In the first day (*i. e.*, of the seven) ye shall have a holy convocation: ye shall do no servile work. And on the seventh day ye shall have a holy convocation: ye shall do no servile work." (Lev. xxiii, 5-7; Num. xxvii, 16-25; see also Ex. xii, 15-17; xiii, 6; xxiii, 15; xxxiv, 18; Jos. *Ant.* 3, 10, 15.) The 15th Nisan is evidently the first day of the feast.

6—The Jews reckoned the day from sunset to sunset. "The evening and the morning was day one." Gen. i; see also Lev. xxiii, 32.) As the passover had to be killed, and then eaten on the 14th Nisan, it must have been at the close of that day. For if eaten at the opening of it, the lamb must have been slain on the 13th, but the statute required it to be killed on the 14th day of the month. Clearly, the paschal meal was eaten at the close of the 14th and the opening of the 15th Nisan, with which the first day of the festival began.

7—This day, which began at sunset of the 14th, was

the first day of *heortee*, the festival (*i. e.*, annual festive commemoration,) of unleavened bread. And this festival began at the very time of eating the paschal meal. (Ex. xii, 18.) From the even of the 14th until the 21st day it continued.

8—The paschal was the introductory meal of the seven days' festival. Josephus calls the 14th Nisan “the first day of the festival of unleavened bread.” (B. I. 6. 3. 1.) And the whole festival was so called, because unleavened bread only could be used. The subjoined table (see next page) may help the reader to a clearer understanding of the subject.

Let us now turn to the N. T. narratives. All state expressly that Jesus arose during the first day of the week; that is, some time after the sunset of the seventh day, the close of the Sabbath, and the following morning. Two incidents are mentioned as occurring between His burial and resurrection; (a) certain women, when the Sabbath had passed, *i. e.*, after sunset of Saturday, or the seventh day, bought spices to anoint the body. (Mark xvi, 1); and (b) certain chief priests and Pharisees, either during or after the close of the Sabbath, obtained from Pilate a guard to watch Jesus' tomb. (Matt. xxvii, 62.) The time when they made the request is called, by Matthew, “the morrow after *teen paraskeueen*.” This word signifies preparation, (2 Macc. xv, 21, *Sept.*) Matthew (here) and John (xix, 31) use it without any adjunct, “the preparation.” And John (xix, 42) calls it “the preparation of,” *i. e.*, one belonging to, “the Jews.” Luke (xxiii, 54) defines it by

THE HOLY RESURRECTION.

14	15 1st Day,	16 2d Day,	17 3d Day,	18 4th Day,	19 5th Day,	20 6th Day,	21 7th Day,
From sunset of the 13th to sunset of the 14th to 14th was 14th sunset of 15th Nisan. On was the first this day, be-day of the fest-tween 3 and 6, tiva] of un-the passover leav'd bread. was killed. At This also was even the pas-chal meal was eaten. At even- the 1st day of holy convoca-riton. (Lev. xxii, 6, 7; Num. xxviii, 17, 18.)	From sunset of the 14th to 14th was 14th sunset of 15th Nisan. On was the first this day, be-day of the fest-tween 3 and 6, tiva] of un-the passover leav'd bread. was killed. At This also was even the pas-chal meal was eaten. At even- the 1st day of holy convoca-riton. (Lev. xxii, 6, 7; Num. xxviii, 17, 18.)	of the passover week.	Throughout the seven days unleavened bread alone was to be eaten; and daily, throughout these days, certain sacrifices were to be offered for the whole people. (Num. xxviii, 19-27.)	20th to sunset 21st was a holy convoca-tion. (Ex. xii, 16; xiii, 6; Num. xxviii, 25; Deut. xvi, 8.)	From sunset 20th to sunset 21st was a holy convoca-tion. (Ex. xii, 16; xiii, 6; Num. xxviii, 25; Deut. xvi, 8.)	From sunset 20th to sunset 21st was a holy convoca-tion. (Ex. xii, 16; xiii, 6; Num. xxviii, 25; Deut. xvi, 8.)	From sunset 20th to sunset 21st was a holy convoca-tion. (Ex. xii, 16; xiii, 6; Num. xxviii, 25; Deut. xvi, 8.)

The seven days of festival o' unleavened bread began at close of this day, on first of which allleaven was put from the house (Ex. xii, 15, 19, 20; Lev. xxii, 5.)

The pass-over must be killed on this day. (Matt., Mark, Luke.)

Because leaven was put away on the 14th Nisan, it (the 14th) was included in the festival week, which was then called the "festival of eight days." (Jos. Ant., 2, 15, 1.)

day, the day was "preparation day." In all the six places where it is found, it is used of a particular day upon which preparation was made for some particular observance. In John xix, 14, it is *paraskeuee tou pascha*, "it was the preparation of the passover." This apparently indicates that it was the day preceding the passover, *i. e.*, 13th Nisan. And this impression is strengthened by the phrase which refers to the same time, (John xviii, 28,) "lest they should be defiled, but that they might eat the passover." To know the import of the first, we must try and find out what ideas John intends to convey by the second, phrase.

The phrase, *hina phagoosi to pascha, that they might eat the passover*, if taken here in its restricted sense, must, like the equivalent phrases in Matt. xxvi, 17; Mark xiv, 12; Luke xxiii, 8, 15, be limited to the paschal meal.

We have already seen that the term, "passover," is used in the O. T. in a restricted sense, of the paschal meal, and in a wider one, of the whole festival, embracing all the solemnities connected with the seven days. It is used in the Synoptists in the same way: in the restricted, in Matt. xxvi, 18, 19; Luke xxii, 8, 15; and in the wider, in Matt. xxvi, 2; Luke xxii, 1, 2, 41, comp. vs. 43. In which sense does John use it?

When the Synoptists wrote their narratives, Jerusalem was still standing, and all the passover solemnities were being observed; and hence, those writers spoke of both the whole festival and of its component parts. But when John wrote his Gospel, Jerusalem and its Temple were

in ruins, and the passover could not be fully observed. To him all its significance, because fulfilled in Christ, had passed away. He, "our Passover, had been slain for us;" and His Supper had taken the place of it, and had become the true paschal meal. The Jews, whose deadly hostility to Jesus and His people still continued, were to him simply "the Jews," and their festivals, "festivals of the Jews." He speaks of them by this general term, without—unless some special feature had some special reference to Jesus' action, as in John vii, 37—designating the particulars. This fact is apparent in all his allusions to the festivals (v, 1; vii, 2, 8, 10, 11, 14), and to the passover—which term he always uses in its largest sense as embracing the whole festival, whether mentioned, or not, by name, (ii, 13, 23; vi, 4; xi, 55; xii, 1; xiii, 1,) or simply called "the feast." (iv, 45; xi, 55; xii, 12, 20; xiii, 29.) Such is his uniform custom. Would he, then, without any intimation of the fact, and without giving any reason for the same, depart here from this custom? And must not the phrase, *en to pascha*, in xviii, 39, be used in its wider sense? "You have a custom," said Pilate, "that I release one unto you at (*en, in, i. e.,* during) the passover." This could not have been spoken before the passover began. That began the 14th Nisan at even. But this was spoken during the following morning, and since during the passover, on the 15th Nisan. And does not this fact show that John, in his use of the phrase, "eat the passover," (xviii, 28,) follows his uniform custom?

The reason why the Jews would not enter into the

hall was, "lest they should be defiled," and so be unfitted, "to eat the passover." But (a) the defilement which would hinder from the paschal meal, would equally hinder from the succeeding parts of the festival; and (b) the time of this action was *proai*, *very early* in the morning, and the paschal meal was not eaten until after sunset. If, therefore, this was the morning before the passover, they could be ceremonially cleansed before the meal. (Lightfoot, *in loco*.) But they could not be, if they had eaten it the evening before—for that would be a defilement of the festival then in continuance, and this would have kept them excluded from it during the remaining days of the festival.

Do not these considerations make it clear that John, in the phrase, "eat the passover," uses the term in the general sense of the whole festival? This leaves the question as to whether the paschal meal had been eaten, to be settled by other considerations, such as by (b) above, and by the import of the phrase, "preparation of the passover."

What, then, was "the preparation," which belonged to the passover? Does it indicate the time when the preparations were made for the paschal meal? Then, since it is evident from John's narrative that the term embraces the earliest hours of the day, and so must, from the Jewish reckoning of time, go back to the night before, and since the day preceding the passover was the 13th Nisan, it follows that that day (13th Nisan) was the day of Jesus' death. But with what fact in the narrative can this suggestion be made to agree? Fur-

ther, according to the authority of Bochart (*Hieroz*, pg. 567), Reland, Tholuck (*in loco*), Hengstenberg, (*Dr. Schaff*,) no where, in either the O. T. or Rabbini-cal writings, is there any mention of a preparation day before the passover, or before any of the Jewish festi-vals, save the Sabbath. The day of the passover was fixed by Divine appointment on the 14th Nisan. This fact was universally recognized. The observance of it by the pious Jews at the legal time would be a matter of conscience. If, then, John uses the phrase, "prepa-ration of the passover," to designate the time before it, he uses one nowhere else found. And if he applies it to the day itself, he confuses the minds of his read-ers, and displaces the Divinely given name for one of his own.

But further, he, in vs. 31 of the same chapter, speak-ing of the same day, says, "*epeι (conjunction of cause, or motive) because, paraskeuee een, it was the preparation*, and in order that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was an high day), &c. Here, John declares "the preparation" to be essentially connected with the Sabbath. He uses the same words precisely as those used by Mark in the verse where he gives the meaning of *paraskeuee* (xv, 42), and he assigns it as a reason for a certain action of the Jews, as Mark does for a certain action of Joseph. The object in both cases had respect to the Sabbath. Naked corpses hanging on the cross during that day would be a defilement of its sanctity. They must hence be taken down before it began. Had

this been “the preparation day” of the passover, it, and not the Sabbath, would have been assigned as the motive for the action of those parties. But it was the Sabbath, and a high or double Sabbath, (because falling in the festival week, and being the second day of holy convocation, it and the Sabbath were coincident), and this gave additional emphasis to the request of the Jews.

It is too large a demand upon one’s intelligence to ask him to believe that John contradicted himself within a few verses. And since the passover and the weekly Sabbath did not, that year, fall upon the same day, and since, in vs. 31, he conveys the same impression of the day as that given in the Synoptists, we are bound in all candor to believe that he, in vs. 14, uses the phrase, “preparation of passover,” as conveying an idea perfectly consistent with what he says in vs. 31, and also in vs. 42, where manifestly (from the close connection of vs. 42 with xx, 1,) it continues to near the close of the sixth day of the week. And this can only be the paschal preparation day for the Sabbath—so the sixth day of the week—or that preparation for the Sabbath which fell in the paschal week. And it would be perfectly proper for him to designate that part of the feast yet remaining, by the whole, especially when his object was to show how completely, when they should have been engaged in their holy duties, they gave themselves up to the work of carrying out their wicked designs.*

[*This is the view of Olshausen, Lange, Norton, Tholuck, Wieseler, Andrews (*Life of Our Lord*).]

No mention is made in the O. T. of a “preparation day” for the Sabbath. But such a day is mentioned by Josephus, who says that it began at the ninth hour of the sixth day, and was sanctioned by Imperial authority (*Ant.*, 16. 6. 2.), by the Rabbins, and by the Synoptists (Matt. xxvii, 62; Luke xxii, 54; Mark xv, 42): “that day was the preparation, and the Sabbath drew on,” because it was the preparation, that is, the day before the Sabbath. Mark calls this “preparation day” *prosabbaton*—a term which he uses to explain to non-Jewish readers the meaning of the word, *proseukee*: the *proseukee*, *preparation* is equivalent to *prosabbaton*, the *fore sabbath*, or the day before the Sabbath. And surely, John uses the term in the same way. (xix, 14).

The connection in which the phrase is found is remarkable: “It was the preparation of the passover, and about the sixth hour.” This statement is made in connection with Pilate’s word, “Behold your King!” Why mention these two things together? They have no bearing upon the conduct of either Pilate or Jesus. They are not given, as is the former phrase—“prep. of pass.” vs. 31—as a motive for the action of the Jews. It is a remark of John, calling attention to the close connection between these two facts taken together, and the Jews’ rejection of Jesus’ Kingship: “Away with Him! Crucify Him! We have no King but Cæsar.” There must then be very much more in the phrase, “prep. of pass.” than merely the getting ready for its celebration, provided there be any point in it as connected with the solemnity of the crisis. But say that it was the fore-

Sabbath of the paschal week, then the passover solemnities were going on. Then it was about the hour when the peace-offerings were being voluntarily presented. In that hour, when the priests should have been presenting the morning sacrifices, and along with them the offerings voluntarily presented in token of deliverance from Egypt (Ex. xxiii, 15), they were engaged in the awful and self-destructive work of rejecting their King, sent to them from heaven.

These are all the places where the word is found. It seems certain that in them all it refers to the sixth day of the week, corresponding to our Friday. The term is so rendered in the Syriac version, and is the name by which Friday is generally known in Asia.

Going backward, we see that the series of events from the time of Jesus' death to His betrayal, and from the betrayal to the institution of the Supper, is a closely connected one, and is confined within twenty-four hours. This brings us to the sixth day of the Jewish week, our Thursday. We have, in connection with the institution of the Supper, the following facts: (a) Mark's historic narrative, "After two days was the *to pascha, the passover, kai ta azuma,* and the *unleavened loaves.*" (xiv, 1.) Matthew gives Jesus' words spoken at the time, "After two days is the passover, and the Son of Man is betrayed to be crucified." This anticipation was, at that very time passing into history. The Sanhedrim's decision not to take Jesus *en tee heortee, during the festival,* was changed by Judas' proffer to deliver Him then, if possible. On the morning of the

day when they met at this table, Jesus asked two of His disciples to "prepare the passover." And when the hour—surely the legal one for its observance—was come, He sat down with the twelve, and said, "I have desired to eat this passover with you before I suffer."

All the terms used point to, and only to, the passover and its accompanying festival. It is called "the passover and unleavened bread," "the first day of unleavened bread when the passover must be killed," "the feast of the passover" (Matt. xxvi, 2; Mark xiv, 1; Luke xxii, 7; John xiii, 1). The whole festival was called "the days of unleavened bread" (Acts xii, 3; xx, 6), and the first day of it when the passover must be killed can be only the close of the 14th, and the opening of the 15th Nisan. Now, could all these writers have had no more accurate knowledge of the passover than to have used these terms inaccurately? Was not Jesus thoroughly acquainted with every fact belonging to the passover, the legal time of its celebration included? Did He not observe previous ones in the legal time and way? Would He deviate at this great crisis of His history? He had ever obeyed all the Divine requirements; would He disregard any of them now? There is not one single fact or proof furnished by any writer to show that He delayed the observance an hour. All is conjecture. And though some able scholars have supported the idea that He anticipated it, yet the objections to this are too weighty to allow it to be generally received by those whose only dependence for knowledge on the subject is the New Testament alone. It is brought forward to

remove the supposed discrepancy between John and the Synoptists; but even could it do this (which it cannot), it would do so at the expense of Jesus' uniform conduct towards the Divine enactments, and of His own direct statements concerning this special feast.

Within twenty-four hours of this sunset Jesus was in the tomb. He died at 3 P. M. of the day which began at the previous 6 P. M. (generally). The twenty-four hours beginning at 3 P. M. 14th Nisan (the time of the beginning of the two evenings during which the lamb was slain), would not close until 3 P. M. 15th Nisan, at which hour He died—thus dying within the hours of the true legal passover day. This well agrees with Pilate's word, spoken before 12 M. of that day, “I release one unto you *en to pascha*,” *in*, or *during the passover*, *i. e.*, while the passover festival was going on. And, further, the paschal meal and festival began really at the opening of the 15th Nisan, *i. e.*, at the close of sunset of the 14th. And as the preparations for both meal and festival were made during the 14th Nisan, it was called the first day of the festival. (Ex. xii, 15, 19, 20. Lightfoot, *Temp.*, Ser. xii, § 1; *Peruchin*, i, 14; Andrews' *Life of Our Lord*, pg. 434.) This popular usage appears in the Synoptists. The phrase, “prepare for Thee to eat the passover,” was spoken on “the day when the passover must be killed,” and on “the first day of the festival of unleavened bread.”

The conclusion to which all these facts bring the mind is that John and the Synoptists agree as to the

time, and that the Synoptists intend to tell us that Jesus observed, at this time, as always, the passover at the regular time and in the regular way. And this was the only course consistent with His uniform custom, and with His avowed purpose to fulfill the law.* His death, hence, occurred on the 15th Nisan, but within the twenty-four hours, commencing 3 P. M. on the 14th. The paschal lamb was slain at the beginning, Jesus, the true Passover, during the continuance, and died at the close of, these twenty-four hours.**

The following table (see next page) presents the subject in one view.

One question remains. How do these computations of time accord with the words of Jesus, in Matt. xii, 40: "The Son of Man shall be three days and three nights

[*The remark in Ex. xii, 22, "No one go out of the house until the morning," referred only to the night of its first observance, for which a special reason was given. There is nothing in the O. T., nor in Jewish writings, to show that it was ever regarded as an essential feature of the feast. See Otho's *Lex. Art. Pascha.*]

[**It may be added that the Jews had repeatedly attempted to seize Jesus on Sabbaths, or festival days. See Luke iv, 26-29; John vii, 30, 32 (see vs. 14), 37, 44, 45; x, 22, 39.]

On the supposition that this was the 14th Nisan, the disciples' conjectures as to the reason for Judas' sudden departure are easily explained. (John xiii, 28.) Preparation of food was allowed on the 15th Nisan (Ex. xii, 16), and the purchase of it as well, under certain restrictions. (Tholuck, *in loco*; Wiesler, *Chron.*, 3, 44, 366; Luthardt, *in loco*, ii, 286. Mishna.) Had this been the evening of the 13th Nisan, no necessity to go out to buy provisions, for he had the whole day before him, and, for the same reason, he was not likely to seek the poor at that hour of the night. But in the paschal night, when the great Temple gates were opened at midnight, to begin early preparations for the offerings of Chagigah which were not voluntary, but due, it was quite natural to suppose that Judas was going to make such preparation. And equally to suppose that he was going to give something to the poor, gathered around the Temple to seek help from the charitable. (Eidersheim.)

From Wednesday sunset to Thursday sunset was the 14th day sunset wes the 15th Nissan. This day, Thursday, At its beginning, i. e., Thurs-day after sunset, the first of the seven days of the paschal meal. Between its close from the institution of the Supper, and at its sunset the when the paschal lamb was slain, and at its sunset the when the paschal lamb was slain, during the day of this day the dis- ciples prepared, and at its close from the institution of the Supper, Jesus ate, the passover with per to Jesus death were comprehendend.

According to Wieseler (*Chron. Anl.* 3. 10. 5; Winer, II, 201; Bahi *Synop.* pgs. 386, "26) the date of Sym. ii, 638, show the connection between this rite and the astronomical calculations, was Passover.] Friday, A. U. C. 783, A. D. 30, and this day fell on the 15th Nissan.

From Thursday sunset to Fri- day sunset wes the 15th Nissan. This was the second day of the festival of paschal week. On this day Jesus arose from among the dead.

From sunset Saturday to the next sunset was the 16th Nissan. This was the third day of the festival of paschal week. On this day Jesus arose from among the dead.

From sunset Saturday to the next sunset was the 16th Nissan. This was the second day of the festival of paschal week. On this day Jesus arose from among the dead.

From sunset Saturday to the next sunset was the 16th Nissan. This was the second day of the festival of paschal week. On this day Jesus arose from among the dead.

[*Lev. xxiii, 10-12; Jos. Anl. 3. 10. 5; Winer, II, 201; Bahi *Synop.* pgs. 386, "26) the date of Sym. ii, 638, show the connection between this rite and the astronomical calculations, was Passover.]

in the heart of the earth?" The present discussion is not concerned with the meaning of the phrase, "heart of the earth:" which more probably means the grave—as analogous to Jonah's living sepulchre, which he calls "the belly of Hades," *Jon.ii, 2, Heb.*, than Hades: but with the time. What are we to understand by "the three days and three nights?" Plainly, they must agree with Jesus' own later words, elsewhere spoken, concerning the same fact. He says (*John ii, 19*), "in three days I will raise it (*i. e.*, his body) up." "After three days I will rise again," (*Mark viii, 31*); "be raised the third day" (*Matt. xvi, 31; Luke ix, 22*); "the third day shall rise again" (*Matt. xvii, 23; xx, 19; Mark x, 34*). These words were spoken before His death, and in all His later utterances the word is, "the third day." And that the impression left upon the mind was resurrection, not after three full days, but in or after the third day, is evident from the remark of His enemies on the day after His death: "He said, after three days I will rise again;" and that of His friends on the day of His resurrection: "It is now in the third day since these things were done" (*Luke xxiv, 21, Grk*). This, also, is the interpretation of His words given by the angel to the women at the tomb, "the third day rise again," and by Himself to His disciples, "rise from the dead the third day" (*Luke xxiv, 7, 46*). And both Peter and Paul declared that "He arose the third day." (*Acts x, 20; 1 Cor. xv, 4.*) There can be no doubt, after the examination of all these passages, that Jesus intended to arise, and arose in, or during, the third day; and that He

Himself regarded His resurrection on that morning as being on the third day; and that the angel speaking on that morning recalled, as then fulfilled, His own words, "after three days rise again." Friday, the day of His death, was one day. From 6 P. M. of that day to 6 P. M. of Saturday was two days, and from 6 P. M. Saturday to 6 P. M. of the first day of the week was three days. And this computation was in exact accord with the Jewish mode of reckoning: "a day and night together make up a *nuchtheemeron*, a *night-day*, and any part of such period is counted as the whole." (Jerusalem Talmud. See also Gen. xl, 13, 20; 1 Sam. xxx, 12, 13; 2 Chron. x, 5, 12; Hos. vi, 2.)

PROLOGUE.

HE story of Jesus' resurrection is one of exquisite pathos and beauty, and of the highest importance. The fact was God's open declaration of Jesus' Divine Sonship, and His seal of approbation upon all that He had suffered, done and said. It is for man a most elevating fact and a Divine assurance that he can safely commit all his interests into Jesus' hands. It is a study worthy of our most careful and prayerful thought. And if this be given we will find, in the rich fruitage which it brings, an ample payment for the time and labor bestowed.

SECTION I.

FACTS OCCURRING ON THE MORNING OF JESUS' RESURRECTION.

Matt. xxviii, 1-15; Mark xvi, 1-11; Luke xxiv, 1-12; John xx, 1-18.

And the women also which came with Him from Galilee.... beheld the sepulchre, and how the body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day, *Jewish*, according to the commandment.

And when the *Jewish* Sabbath, *i. e.*, *Saturday evening*, *April 8th, A. D. 30*, after 6 P. M., was past, Mary Magdalene, and Mary the mother of James, and

Salome, bought sweet spices, that they might come and anoint Him.

And in the end of the (*Jewish*) Sabbath, very early in the morning, while it was yet dark, as it began to dawn towards the first day of the week—*i. e.*, *Lord's Day, April 9th, A. D. 30*—came Mary Magdalene, and the other Mary, the mother of James, and Salome, and Joanna, and certain other women with them, to see the sepulchre, bringing the spices with them. And they said among themselves, who shall roll us away the stone from the door of the sepulchre?

And behold there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and become as dead men.

And they, *the women*, came to the sepulchre at the rising of the sun. And they found, when they looked,—they saw—that the stone was rolled away, for it was very great.

Then she, *Mary Magdalene*, when she seeth the stone taken away from the sepulchre, runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid Him.

And they, *the other women*, entered into the sepulchre, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men in shining garments, were suddenly present. (*Greek.*) One of them, a young man, they saw sitting on the right side, clothed in a long white garment. And they were affrighted, and bowed down their faces to the earth. And the one angel, or

both, answered and said unto them, Be not affrighted: fear not ye, for I know that ye seek Jesus of Nazareth, which was crucified. Why seek ye the living among the dead? He is not here: for He is risen, as He said. Come, see the place where they laid Him—where the Lord lay. Remember how He spake unto you when He was yet in Galilee, (Matt. xvi, 21; xvii, 23; Mark viii, 31; ix, 31; Luke ix, 22; John ii, 22,) saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again: (and they remembered His words:) and go your way quickly, and tell His disciples, and Peter, that He is risen from the dead, and behold, He goeth before you into Galilee: there shall ye see Him, as He said unto you: lo, I have told you.

And they went out quickly from the sepulchre, with fear and great joy; and they fled from the sepulchre, for they trembled, and were amazed, and did run to bring His disciples word, neither said they anything to any man; for they were afraid.

Now when they were going, behold some of the watch came into the city, and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye His disciples came by night, and stole Him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

Meanwhile, because of what Mary Magdalene had said, Peter, therefore arose, and went forth, and that other disciple, and ran—came—to the sepulchre. So they ran both together: and the other disciple did outrun

Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying, yet went he not in. Then cometh Simon Peter following him, and stooping down he beheld the linen clothes laid by themselves. And he went into the sepulchre, and seeth the linen clothes lie, and the napkin that was about His head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that He must rise again from the dead. Then the disciples went away again unto their own home—Peter departed, wondering in himself at that which was come to pass.

JESUS' FIRST APPEARANCE.

But Mary, *who had followed the two from the city remained, and stood without the sepulchre weeping:* and as she wept she stooped down and looked into the sepulchre, and seeth two angels in white, sitting, the one at the head, and the other at the feet, where the Body of Jesus had lain. And they say unto her, Woman, why wepest thou? She saith unto them, because they have taken away my Lord, and I know not where they have laid Him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why wepest thou? Whom seekest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away. Jesus saith unto her, Mary. She turned herself, and saith unto Him, Rabboni, which is to say, Master. Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them,

I ascend unto my Father and your Father, and to my God and your God.

Thus it was that when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven demons.

JESUS' SECOND APPEARANCE.

And as they, *the other women*, went to tell His disciples, behold, Jesus met them, saying, All hail. And they came, and held Him by the feet, and worshipped Him. Then said Jesus unto them, Be not afraid; go tell my brethren, that they go into Galilee, and there shall they see me.

And they returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was—Mary Magdalene and—Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not.

And she—Mary Magdalene—went—came—and told the disciples—them that had been with Him, as they mourned and wept, that she had seen the Lord, and that He had spoken these things unto her. And they, when they had heard that He was alive, and had been seen of her, believed not.

All the writers state that Jesus died on the “day of preparation.” That, as we have already seen, was the day before the Sabbath, answering to our Friday. And the great majority of able critics* have reached the conclusion, after the most thorough investigations, critical, historical and astronomical, that this day was April 7th, A. D. 30. Jesus was buried

[*Winer, Wieseler, Capri, Godet, Pressense, &c.]

opsios genomenees, late in the evening. The Hebrews, like the Greeks, had “two evenings.” (Ex. xii, 6.) The first one, called by the Greeks, *delia prooia, the little evening*, began at the 9th hour, *i. e.* 3 P. M., and the second one *delia opsia, real sunset*, began, at this season, about 6 P. M. (Jos. *B. J.* 6, 9, 3.) *Opsia, opsia hora* was also the name of the first of the four watches into which the night was divided, and extended from the close of the second evening to 9 P. M. And a comparison of all the other places where it is found: (Matt. viii, 16; xiv, 15, 23; xvi, 2; xx, 8; xxvi, 20; Mark i, 32; iv, 35; vi, 47; xi, 11; xiv, 17; John vi, 16; xx, 19,) in all of which, (except Mark xi, 11, and John xx, 19, which have *ousees*, and John vi, 16, which has *egeneto*,) it has *genomenees*: with these in Matt. xxvii, 57, and Mark xv, 42, which latter has *hedee, now already*, shows that the “second evening” was rapidly approaching when Joseph began his labor of love.

With the close of this day the Sabbath, which continued from sunset to sunset (Lev. xxiii, 32), began. During its sacred hours the disciples rested according to the commandment. And *diagenomenou tou sabbatou, the Sabbath having passed*, being completely ended—this is the force of the second aorist—(the verb is used in the N. T. only of time), *i. e.*, after sunset of our Saturday evening—Mary Magdalene, Mary, the mother of James, and Salome *eegorasan* (first aorist), *bought*—not “had bought” E. V.—sweet spices. Some of the women had returned from the sepulchre early enough on Friday evening to prepare spices and oint-

ments before the Sabbath began: but, perhaps, because lingering too long at the tomb, or too much absorbed in grief, there had not made their purchases before the Sabbath began. This they now did, and were ready to go with the other women early in the morning to anoint the body of Jesus. These women certainly did not anticipate any resurrection.

This morning is called, by all the writers, *mia toon sabbatoon, one of the week*. The word *sabbatoon*, after numerals, marked the days of the week, which, in the Talmuds, are written: the first, second, &c., day in the Sabbath *i. e.*, (week). (Lightfoot, *Hor. Heb.*, Matt. xxviii, 1.) And Luke's *dis tou sabbatou* (xviii, 12), shows the same use of the word. But this is the first time that the phrase, *mia sabbatoon*, is found in the N. T. And its use by all the evangelists here, and also its use in Acts xx, 7, and 1 Cor. xvi, 2, indicates that it was invested with a new and peculiar significance. This seems to be specially marked in Mark's change of phraseology, from *mias sabbatoon*, (in vs. 2,) where he follows the Jewish custom, to *protoe sabbatou, the first Sabbath of all*, (in vs. 9)—a new Sabbath day, plainly indicating that this is the first day of a renewed week, a new beginning of time. And, henceforth, the phrase, *mia sabbatoon*, is used in the N. T. to designate that day, which is called, in Rev. i, 7, "the Lord's Day."

* This day must not be confounded with the Sabbath. The Scriptures furnish not the slightest ground to warrant the idea that that day has been abrogated, or

its observance changed from the seventh to the first day of the week. It remains firm in the place in which God originally put it. And when Jesus comes again—so prophecy proclaims—it will again be observed as originally designed. That day belongs to the old, the “first day” to the new, creation, and new order of things. This day is the first of that creation, because it is the day of Jesus’ resurrection—the beginning of ascension, and of the descent of The Spirit also, and formation of the Christian Church. The memory of God’s rest-day must ever be to the devout believer most precious, and the sacredness of one-seventh portion of time be ever regarded by him. And it is from no disregard of that day that he regards this. But this day is associated with his redemption. It is embalmed in his sweetest and tenderest associations and memories. He, as did the apostles and early church, lovingly and sacredly observes it holy unto the Lord.

The point of time when the women started upon their errand of love is variously described. Matthew says (xxviii, 1), *opse de sabbatoon tee epiphooeskousee eis mian sabbatoon*. *Opse* is an adverb of time. It has, in classical writings, two significations; (a) “late:” *opse heelikias, late in life; opse tees heemeras, late in the day*—and this is the meaning in Mark xi, 19, 20; xiii, 35; (b) with the genitive after, *opse toutoon, after them, opse musterioon, after the mysteries*. (Wetstein, *in loco*.) It is connected with the genitive, *sabbatoon*, in this place, and according to classical usage, signifies “after”—not in the end of (E. V.) but—

“after the Sabbath.” The Sabbath, which ended with the sunset of our Saturday, had fully closed. The *opse de sab.* of Matt., if it stood alone, might indicate the period between sunset and, say the close of business hours on Saturday. That would be equivalent to Mark’s “the Sabbath being past” (xvi, 1). But it is modified by *tee epiphooeskousee, the day coming on.* The verb signifies to grow light upon, to dawn upon. It is used in classical Greek to express the coming on of day. Luke uses this word, applied to the natural day, to express the civil day of the Jews, which began at sunset. (xxiii, 54.) Matthew here uses it in its proper sense, The Sabbath had so long passed that the day was beginning to break *eis, towards, mian toon sabbatoon, one of the sabbath,* the first of the week. Mark says, *lian prooi tees mias sabbatoon.* *Prooi* is an adverb of time. It is the name given to the third watch of the night* (Jos. *Ant.* v, 6, 5; Mark xiii, 35); and also to that one of the three divisions of the dawn, which includes the time while it was yet dark, but when one could distinguish blue from white. The *lian, very, very early,* shows that it was yet dark, though about day-breaking. This agrees with Matthew’s word, and also with Luke’s *batheos orthrou, deep twilight.* The two words, taken together, signify the time at, and immediately after, daybreak, while one still needs a

[*The first was *opsia*, from twilight to 9 P. M.; the second, *mesonukton*, *midnight*, from 9 to 12 M.; the third, *alektorphonia*, *cock-crowing*, from 12 to 3; and the fourth, *prooi*, from 3 till daylight.]

light: and this is in harmony also with John's *prooi, skotias eti ousees, early, it being yet dark.*

In that latitude, at that season of the year, the first faint streaks of light appear across the eastern sky before 4 A. M. It was, therefore, as early as this hour, on this morning, when certain women, who, as the city gates were not opened until after daylight, probably spent the night outside of the city, started towards the garden of Joseph. The object of their visit—to see the sepulchre, (Matt.), and to embalm the body of Jesus, (Mark, Luke)—and the peculiarly solemn circumstances under which they had become acquainted with the owner of it, on the previous Friday evening, forbade all idea of their being intruders in entering upon those private grounds.

One of these women was Mary of Magdala, called Magdalene. She was one whom Jesus had “healed of evil spirits and infirmities.” And the emphasis upon the fact—“out of her Jesus had cast seven demons—shows, not impurity of life, but a demonical possession of extraordinary malignity. The mental and spiritual disease, the divided consciousness, the fearful frenzy and wretchedness of despair to which it had subjected her, made hers a case of peculiar sorrow. Her gratitude, when relieved, knew no bounds. She followed Jesus with unswerving loyalty and attachment, fully used time, influence, money (of which she seems to have had plenty), in His cause, accompanied Him on His last journey to Jerusalem, stood, with other women, by Him during all the hours of His agony on the cross,

followed His Body to the tomb, and now, at this early hour, is on her way thither. Though John mentions her only, he does not exclude others. For in vs. 2 he indicates, in her use of the words, "we know, &c.", that she was not alone. And the Synoptists give us the names of her companions. One was Mary, the wife of Cleopas, mother of James the Less and Joses, and aunt of Jesus. Because, perhaps, their husbands were dead, she and her sister had lived together. For, as early as in the second year of Jesus' ministry they were regarded as one family. (Matt. xii, 47; xiii, 55.) This, with the glimpses of her at the cross, burial, and here on this morning, are the only sights of her that are given. Salome, wife of Zebedee, and mother of James and John, who had also witnessed the crucifixion, and Joanna, wife of Chuza, Herod's steward, whom we find among the ladies which ministered unto the Lord, (Luke viii, 3,) were also in this company. With these were certain others,* whose names are not given. These all were on their way, *theorai, to view with attention,* the sepulchre. And that they might complete the work of anointing, done so hurriedly on the Friday before, they carried with them the costly spices which they had bought and prepared.

Though ignorant of the seal and guard, they knew that a great stone was at the door of the tomb. And being unattended by men, they were asking themselves the question, Who shall roll us away the stone? When

[*The words, "certain with them," are genuine in Luke, vs. 10, but not in vs. 7.]

they started, everything at the sepulchre was as it had been since the guard had been first placed there. Nothing had occurred to disturb it or the Roman sentries, as they paced their rounds before it, or sat around its entrance, engaged in talk or pastimes. It was very early in the morning (Mark), just as day was beginning to dawn (Matt.), and while the darkness had not yet been chased away* (John), when the women started. As they went on, and the day was beginning to break, suddenly there was a flashing light, and *seismos megas*, *a great shaking* of the ground—seen and felt (so think we from Matt.'s behold, and from the angels emphasized *ye, v, 5*),—by the women. They knew not the cause: an angel descending from heaven: nor the effects. When Jesus died *gee esaiithhai, the earth shook*. But here, *gee* is not mentioned. The shaking was great, but confined to the tomb, and ground immediately around it. It was caused—as the *gar* in Matt. vs. 2, shows—by an angel of the Lord, descending from heaven, and shaking and dislodging the stone from the mouth of the tomb, into which it was closely fitted. He *ermenon, lifted it away* from the sepulchre (John)—thus bursting Pilate's band, and seal which none dare touch under penalty of death. Then *apokek-alesthai*, he *rolled it back* from the door, outside, (Matt.) and sat upon it in triumph. This action was

[*John's "when it was yet dark" must refer to the time of the women's starting. For, he immediately adds, *blepsei*, she *seeth* the stone, &c. This refers to the time when Mary was near the tomb, and this required clear daylight. And this is exactly accordant with Mark's "they came to the sepulchre at the rising of the sun."]



The angel at the door of the sepulchre.

God's answer to the question, "Who shall roll away the stone for us?" It was His call to all to look, and enter into the already empty tomb. It was the voice of judgment upon Jesus' foes, the assurance of His resurrection and exaltation, and of the gift of all power to Him on earth. And along with this voice was the proclamation of Jesus' victory over death, given by the saints, whose graves had been opened at His death, now going forth from them, and appearing, the first fruits of His resurrection, to many in the Holy City. (Matt. xxvii, 51-53.)

The angel's—not *morphee, form*, but *idiae—appearance*, was like lightning, and his clothing was white as snow. The guard were paralyzed with fear. They did not, could not, at once, flee, for they had become as dead men.

The shaking ceased. The light-flash was not repeated. The morning stillness resumes its wonted sway, disturbed only by the morning chorus warbled, full-throated, by the birds. The sun had just sent out his first blush over the skies, a herald of his coming. The world was at that hour when all the softer shades of color strive to convince one how much lovelier they are than the azure of full day. Every bough and blade of grass was glittering with dew. It looked, while the life and stir of this new day began, as if the whole earth had just been made fresh that morning. And so, in the sublimer sense, it had. As the full golden lustre streamed over the edge, and was lighting up mountain and plain, the women, whom the earth-

quake's noise may have stopped, moved on. As the sun came rolling up in majesty, one central spot of ruby fire, they, yet at a distance from the sepulchre, but near enough to see it on the gently-sloping opposite height, *anablepasthai*, *looked up*, and *theorousin*, saw with amazement that the closely-fitting stone (John) had been taken away from the horizontal door. This was to Mary Magdalene a dreadful shock. Without going on, or waiting to examine further, she turned around, left the company, and ran back as rapidly as she could to the city.

Let us, while she is returning, accompany the other women to the sepulchre. They saw the stone, but not the angel sitting upon it. The terrified soldiers did not molest, perhaps not even notice, them. They *eiselthousai*, entered into the sepulchre, but found not the Body of the Lord Jesus. It was gone. In the midst of the great perplexity and alarm, caused by this discovery, they were startled by the sight of the angel, who looked like a young man. He was clothed in a long white garment, and was sitting on the right side of the sepulchre from the entrance. Presently two men, *epesteesan*, were suddenly present*—so the verb

[*Luke mentions two angels; Matthew and Mark only one. This canon applies: "He who speaks of two, includes also the one; he who mentions only one, does not deny the two." Mark says he was sitting; Luke speaks of them as standing. But the Greek word, in its appropriate and established usage, is *to be suddenly present*. (Compare Luke ii, 9; Acts xii, 7.) In Matthew, the angel, while still apparently outside, addressed the women. In Mark and Luke the conversation takes place inside the sepulchre; and Matt. xxviii, 8, implies *coming out*. In Scripture, angels appearing in the form of men are often spoken of as they appear. See Gen. xviii, 2, 16, &c.]



THE ANGEL.

here, as in Luke ii, 38, signifies. Both had shining garments. And as the women were afraid, and bowed down their faces to the earth, one, or both of them, said to them: "Fear not ye. I know that ye seek Jesus of Nazareth, which was crucified." This, the name nailed, in derision, on His cross, and the one that was then in their consciousness, was the first name given Jesus after His resurrection, by an angel, and is, hence, the name by which He was then known in heaven. You seek Him here, in His death and disgrace. But "why seek ye *zoonta, the living*," in the profoundest sense, the Life (John i, 4), Him whom the angels called Lord—"why seek ye the living among the dead? He is not here. He is risen. Remember how He spake unto you when He was yet in Galilee, saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again" (Matt. xvi, 21; xvii, 23; Mark viii, 31; ix, 31; Luke ix, 22; John ii, 22.) To these words of Jesus, the angels add their own: "Come, see the place where the Lord lay. And go quickly, and tell His disciples, and Peter"—these He, in His word to Mary, called my brethren—"that He is risen from the dead. And behold, *proagei*,* He goeth before you like an invisible Shepherd before a visible flock, into Galilee, and there will He gather together that flock, the nucleus of His church, which was scattered by the smiting of the

[*The verbs, expressive of motion from place to place, are never used of Jesus after His resurrection. See Stier's exhaustive criticism. *Words of the Lord Jesus*, viii, pgs. 99, 100, Edinburgh ed.]

Shepherd (John x, 4.) This did He say to you while on His way to Gethsemane (Matt. xxvi, 31, 32; Mark xiv, 27, 28.) All this have I now told you. Do you believe these mighty words of life, of peace, of joy?"

In that message the women were included, for they were not to be mere messengers. And that grand and solemn re-union in Galilee was not intended to exclude special appearances in Judæa; for there Jesus showed Himself often to the disciples. But it is not improbable, but that, if they had believed this message and acted upon it, Jesus would not have showed Himself at all in Jerusalem—at least, not until after the great meeting in Galilee.

This startling apparition and these words made upon the women a very profound impression. They departed quickly out of the sepulchre,* and fled from it, trembling, and filled with the complex sensations of amazement, joy and fear.

It seems that, soon as they started, they separated into two groups. Of the group, mentioned by Mark, it is said, *tromos, a trembling of body, kai ekstasis, an ecstacy, eiche, held them.* They were too terrified to say anything to anyone by the way. One, or more of them, seems to have gone to that company of disciples, two of which went that same day to Emmaus. Salome, whose name is not mentioned among those who told the disciples, went, perhaps, to her own home, to tell the

[*B. L. and Cod. Sin. in Matt. vs. 8, read *apelthousai* (which is adopted by Tischendorf and Alford), instead of *exelthousai*, of Text. Recept., which Lachman retains. Mark, whose reading here is undisputed, has *exelthousei*.]

mother of our Lord. To this group Jesus did not appear—so it seems—but to the other group, the one mentioned by Matthew, and of which it is said, “they departed *phobee, with fear, kai charas megales, and with great joy*, and did run to tell the news, and give the angel’s message to the disciples.”

By the time, or soon after the time, when the women had left the sepulchre, the guards had so far recovered from the terror which had seized them, that they could, and did, abandon their post. For a short time the sepulchre was entirely deserted. Presently two men came up, one far in advance of the other. These were disciples. How came they there? To answer this question, we must return to Mary Magdalene, whom we last saw running in breathless haste towards the city.

When she had reached it, she went first, *pros, to* Simon Peter, who may have been staying at the house of a friend, and then *pros, to* John, who dwelt in his own house (John xix, 27). The repetition of the *pros* shows that she went successively to each of the two. To each one she told in breathless haste, her imaginative fears: “They,” *i. e.*, the enemies, “have taken away,” *i. e.*, violently, “the Lord out of the sepulchre, and we,” *i. e.*, the women, “know not where they have laid Him.”*

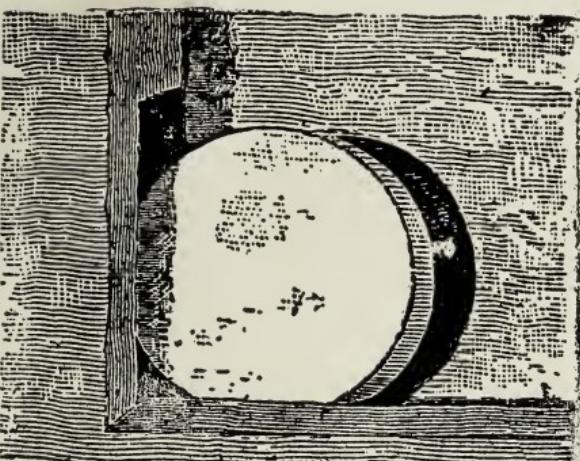
[*Luke (xxiv, 9-12) seems to blend into one narrative the statements of the women to the disciples, and that of Mary Magdalene to Peter and John. According to him the statements of the other women, as well as those of Mary M., seemed to all “as idle tales,” and not worthy of credit. And this was the motive prompting Peter to go to the sepulchre, as brought out in the “them” of

This was astounding news to the two men. Peter, told first, started first. But John soon caught up with him, and the two were running *homou, together.** They *erchonto, were coming* with the feeling of inexpressible expectation—for this is the idea expressed in this imperfect tense of duration. The speed was increased with every step. They were soon running with all their might. John, more nimble-footed, outran Peter, and was first at the sepulchre. Bending forward *bleepei, he sees* the linen clothes, in which the Body had been wrapped, lying down. Friends would not have left, nor enemies so carefully arranged, them. Fear least the Body had been stolen, gives place to profound amazement and awe. And while he gazes, held back by his contemplative nature from going in, Peter reached the spot. He, too, bending forward** *bleepei, sees* the linen clothes. This did not satisfy his more practical nature. He felt impelled to go in, and investigate more closely. How true these touches

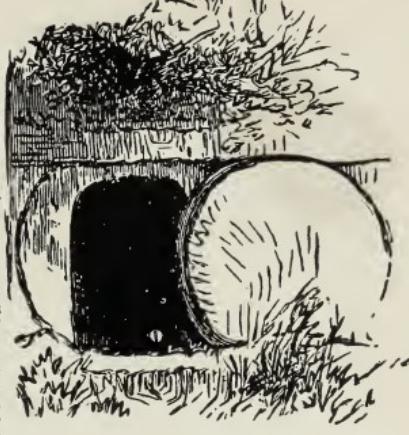
the 12th verse. Luke says that the two Marys, Joanna and the others told these things to the apostles. But he does not say when, nor that they all told them at the same time. And there is no difficulty in believing that the other apostles, when they heard the story, and Peter, when he heard it, did not believe it, and that the motives prompting Peter to go were incredulity, and the purpose either to verify or overthrow the statement, concerning the empty tomb and risen Jesus.]

[* *Homou* signifies, “in company” (John xxi, 2), but not always so (John iv, 36). It may here signify either in company, or, at the same time.]

[**Luke xxiv, 12, is omitted in Cantab., and some Latin and Syriac versions, and is rejected by Tischendorf. But it is in Sin. Vat. Alex., and, except the above, in the entire body of MSS., and in most copies of ancient translations; and is retained by Alford, Lange, Meyer, and most critics.]



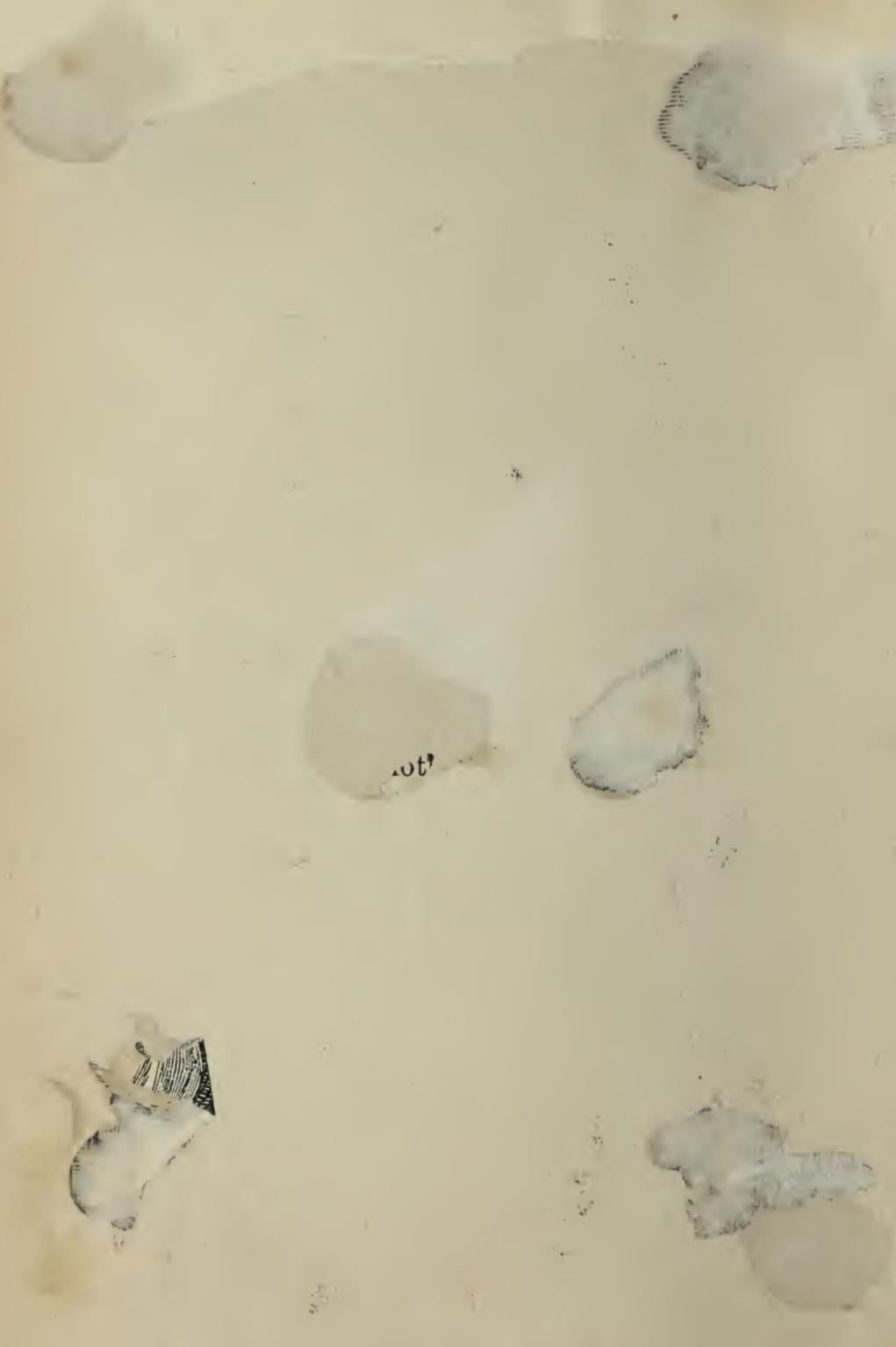
STONE AT THE DOOR OF A SEPULCHRE.

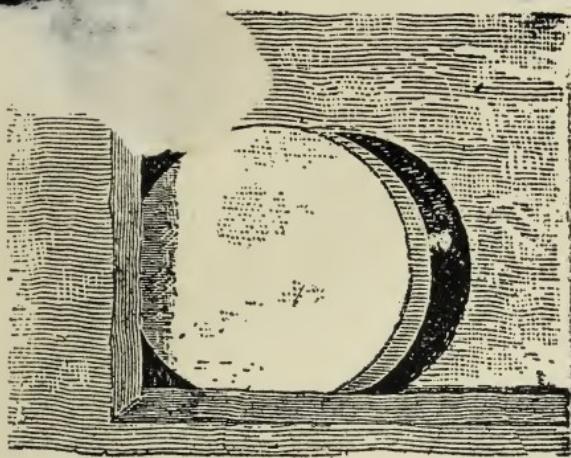


ROLLING STONE AT DOOR OF SEPULCHRE.



JOHN LOOKING INTO THE SEPULCHRE.

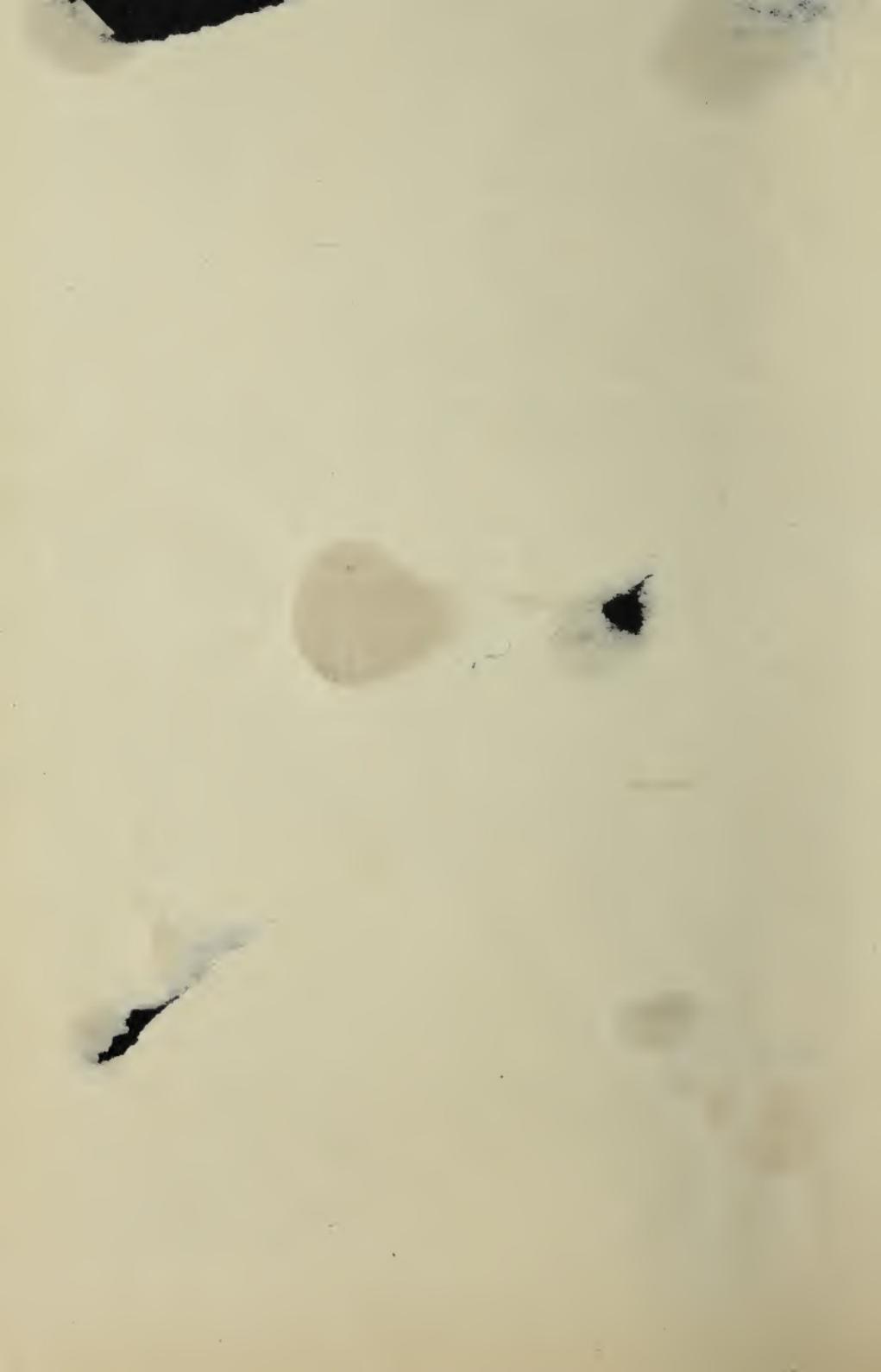




STONE AT THE DOOR OF A SEPULCHRE.



JOHN LOOKING INTO THE SEPULCHRE.



to their respective characters! *Theoorei, he sees*, then gives attentive and prolonged examination of, and reflection upon, the facts. He saw that the stone was rolled away, allowing free access to the tomb; that the grave was empty; that the linen grave clothes had not been carried away, nor left in any confusion, but laid away in an orderly manner; and that the napkin that had been about Jesus' head was not lying with the linen clothes, but was lying, carefully folded together, in a place by itself. All this he saw. But he saw not what it signified; "and departed, wondering in himself at that which had come to pass."

After Peter had come out of, but before he departed from, the tomb, John, emboldened by his example, went into it. His minute and vivid description of the interior, re-called and recorded many years afterwards, shows how profound was the impression made upon his mind. Peter, evidently, had told him of the absence of the Body, and of the orderly arrangement of the grave clothes. But he had not fully credited him, until he had himself gone in. Then he saw and believed.

These facts were signs of resurrection, trophies of power over death, indications that its Conqueror had done a glorious work, had cut the gates of brass and bars of iron asunder, had come out into light, and had left these clothes behind Him as a symbol that He had entered into a state where they were no longer needed. He had left them, and the form of sinful flesh, behind. The rolled away stone was evidence of the annihilation of the counsel, and frustration of the league of this

world. The orderly arrangement of the grave clothes was convincing proof that the Body had not been removed by either friends or foes. This holy order indicated a deliberation, a composure, and a ruling of the highest, clearest, calmest presence of mind which forbade that idea. And the calm spirit that reigned there should, and doubtless did, calm their perplexed and agitated minds. But because *eedeisan*, (*eidoo*), they *discerned*—comprehended—not, as yet, the Scriptures, that He must rise again from the dead (John xx, 9), they understood not the significance of the facts. The rolled-away stone, the empty tomb, the neatly folded clothes, were no proofs of resurrection to them. John saw, and *episteesen*, *believed*—in the lower, but not in the profound and lofty sense in which he commonly uses that word. He believed that the Body was gone. The emphasis on *anasteenai* show that this is the power of the word “believe” here. He did not believe in the fact of Jesus’ resurrection, for he discerned not, that Scripture had said, “He must rise from the dead.” But he did believe—and this is contrasted with what he did not believe—that the Body was gone, and had not been taken away by violence, so not by human hands. He had not looked for resurrection, but for the reappearing of Jesus as the Glorified One. And now he believed that by some Divine and glorious rapture He had been suddenly taken to heaven. And among others, was not the correction of this notion, one reason why Jesus, almost immediately after, said to Mary: “I have not yet ascended, but say to My brethren, I ascend?”

JESUS' FIRST APPEARANCE—TO MARY MAGDALENE.

After Peter and John had left for their homes, Mary—who had followed after them from the city—still lingered at the tomb. The sun was up when she left for the city, about a mile distant. The time occupied in going to the homes of Peter and John, in the coming out, and in the examination they made, could scarcely have been less than two hours. We should judge that it must have been 9 o'clock, or after, when we find Mary *eisteekei, standing* in front of the tomb, as if riveted to the spot. The blooming of the flowers, the caroling of the birds, the air and sun of that Easter morning were nothing to her. The blinding tears are coursing down her cheeks. Again and again, she bends forward and looks into the tomb. Angels had appeared and announced Jesus' birth. Now, for the second time, they appear and announce His resurrection. One had rolled away the stone, and sat upon it; and he had been seen by the soldiers. Two had appeared to the women in the sepulchre, and had announced the fact of Jesus' resurrection. Two are now seen by Mary, sitting, the one at the head, and the other at the feet, where the Body of Jesus had lain. They ask her a question, but give her no reply. She *theorei, gazes* at them. But such was her mental condition, that the sight makes little impression upon her. What to her was all their splendor! She only sought, desired, thought of her crucified Lord. His Body was gone, and the feeling of utter goneness was in her heart.

To her, in her great agitation, looking in and out of the sepulchre, whose emptiness was re-echoed in her heart, the angels addressed the question, "Woman, why weepest thou?" To this she replied, "Because they have taken away my Lord, and I know not where they have laid Him." Having said this, *estraphee*, she *turned round*, as if struck by a sudden change in the appearance of the angels, and Jesus stood before her. She beholds a Man, but knows not who it is. Because He was in *hetera morphée, another form?* No. Because the change in Him was so great that she did not recognize Him, as we, after a long separation from a friend, do not, when we meet, fully recognize him at first? No. But because resurrection was far from her thoughts; and because she sought the dead, not the living, Jesus. "Woman," said He, "why weepest thou? whom seekest thou?" This was Jesus' first resurrection word, and it was addressed to one earnestly seeking Him. Still she recognized Him not. "This," she supposed, "is Joseph's gardener." She addressed Him as such: "Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away"—as if every one would, without the mention of His name, know who was the object of which her heart was full. She had been tested by the angels, and by the Lord Himself. The time had come for her to be initiated into the mystery. And Jesus, by that most personal thing in human manifestation, the sound of the voice, and by calling her by name, gave her the strongest proof of His personal identity, and by tone,



NOLI ME TANGERE.

manner and word, expressed all that He was to her, and all that she was to Him. She had sought the dead Body. But, "Mary!" scattered all clouds and tears. That voice and word revealed all in unison with all in her heart. It was the only note to which she could respond. She saw the living Jesus before her. His glorified life had, indeed, begun. And her whole soul went out in her answer, "Rabboni, Master!"

Then something in her motions drew from Jesus a seeming repulse, and one very chilling to her ardent affection: *mee mou haptou,* touch me not.* Was her ardent affection too human, and too far below true spirituality. It may be so. Or was she to be taught that, henceforth, she must not know Christ after the flesh, but only as in His new relation to her, as supremely the Son of God? Or, His different actions may be explained by the different light in which He is presented in Matthew and in John. In Matthew, where He is the Divine Man, Christ, in the midst of earthly glory and royalty in Israel, we have no ascension, only a meeting with the disciples in Galilee. There, resurrection is the end of the triumphant journey. But in John, where He is the Divine Son in the midst of the heavenly family, we have no place of meeting mentioned. His word is, "I ascend." Glory and ascension are the end. He is going to the Father, and resurrection is the way to Him. This might explain why

[**Mee mou haptou, Me touch not.* Critical authorities perfectly establish the correctness of this reading. And most earnest labors have been put forth to discover the reason for Jesus' word.]

He forbade Mary, but permitted the other women, to touch Him, were it not for His word to Thomas, which we have in John.

But why not accept the reason which Jesus Himself gives: "I have not yet ascended; but go tell My brethren, "I ascend." I now ascend. And why not at once admit, since soon after He allowed the other women to touch Him, that in the very brief interval He had ascended to His Father, and had returned?

This was a transition time. His was the Body of resurrection—and so spiritual—but not yet of glory. It, in certain respects, was in harmony with the present order of things. But resurrection was the first fruits of new spiritual human life, of glorified humanity, and entrance into the heavenly state. So it was the beginning of ascension, which was the entrance into the heavenly sphere.

The verb used to describe the appearances during this transition state—itself a mystery of which we have no experimental data—are (a) *apantao*, to "meet suddenly" in the way (Matt. xxviii, 9); (b) *paristeemi*, "was present" (E. V., showed Himself) (Acts i, 3); (c) *phranoo* (Mark xvi, 9), and *phaneroo* (Mark xvi, 12, 14; John xxi, 1, 14), "appeared;" and (d) *oraoo*, *optomai* (Matt. xxviii, 7; Mark xvi, 7; Luke xxiv, 34). This last verb is used to express "the theophanies," and "the appearances of angels," and of Moses and Elias on the Mount. It is also the word which Jesus used in the message which He sent, through the women, to the disciples. In Acts ix, 17; xxvi, 16—in the account

of Paul's conversion—it, in the one place used by, and of, Himself, expresses Jesus' appearances from heaven. And does not His use of it there, and here on this the morning of His resurrection, and *after* He says to Mary, "I ascend," justify us in saying that He actually did, between His appearance to Mary, and to the women, ascend invisibly, as afterwards He ascended visibly, to heaven? And further, does not the use of this verb, by Luke (Acts i, 3, ix, xxvi), to describe His appearances during the forty days, and also those to Paul, distinctly intimate that every time He appeared to the disciples during the forty days, He, on each occasion, left the invisible world? And is not this implied in the other verbs used, and also in the phrases, *kai idontes, they having seen*, before the *proselthoon*, *He came* (Matt. xxviii, 17, 18), and *theoorai estota, they see Him standing*, before the *eelthen*, *He came* (John xx, 14, 19, 26)? The exegesis forces on me the conviction that Jesus, immediately after He spake to Mary, ascended, and appeared before the Throne; and then returned, and appeared to the women on the way. And this is in accord with His word, "Ye shall see Me, because I go to My Father" (John xvi, 16), which teaches that they would not obtain a sight of Him, after His death, until He had first ascended to heaven. The life He then had points beyond this world to a higher sphere. The ascending, involved in His resurrection, began with it, and on that day. He was, to use His own expression, "ascending." And His, "*while I was yet with you*" (Lk. vs. 44), shows that He lived on earth no

longer. He was no more with them. He belonged to a higher sphere of existence, and at times, only, manifested Himself here below. And, for some reason, not made known to us, none could touch Him before He had first ascended to the Father; after that they could.

Though Mary was not allowed to touch Him, she was entrusted with His first resurrection message: "Go to My brethren, and say unto them, I ascend unto My Father, and your Father, and to My Lord, and your Lord." By the other women Jesus sent the message, "Go tell My brethren that they go into Galilee, and there shall they see Me;" and this tells of resurrection, and of a subsequent meeting on earth. But the message through Mary speaks not of resurrection, though this is necessarily implied, but of ascension; and this tells of a future meeting with His disciples in Heaven.

JESUS' SECOND APPEARANCE—TO CERTAIN WOMEN.

While Mary—to whom Jesus, when He was risen early the first day of the week, appeared first*—was on her way to the city, Jesus, who had ascended and had returned, appeared to that group of women, which, in the way of righteous obedience, was hastening into the city to deliver the message which they, with the others,

[*The last twelve verses of Mark are wanting in the Sin. Vat. Alex. Meyer and Tischendorf reject, Alford brackets, and Tregelles, Lachmann and Lange retain, them. Nothing new has been added on either side by the late writers on the question. The reader can see the reasons for and against their retention, in Lange and Alford, *in loco.*]

had received.* His first word was *Chairete, All hail!* They instantly knew Him, held Him by the feet, and worshipped Him. His "be not afraid" quieted their minds. Then He sent a message, by them, to His brethren, that He would meet them in Galilee.

THE FLIGHT OF THE GUARD—THE RESULTS FROM IT.

While these women were going to the city, the guard were going also. Soon as they had recovered from the consternation caused by the earthquake and the appearance of the angel, they fled precipitately from the tomb. Some may have started before the others. Or, if together, they seem to have been separated in their flight. Some of them went, perhaps, to the barracks. Others, after reaching the city, went directly to the chief priests, by whom they had been stationed at the tomb, and told them of the earthquake, angel, stone being rolled away, empty sepulchre, women—of all the things that had occurred.

The intelligence astounded, appalled, the priests. The soldiers could not report the fact of resurrection. But this would instantly flash across the minds of the priests. They had told Pilate that Jesus had said, before His death, that He would rise again. The soldiers' report would at once suggest to them the truth of His saying, now passed into reality. Hence the consternation must have been very great, the fact por-

[*The words, "As they went to tell the disciples word," Matt., vs. 9, are wanting in Sin. and Vat., and are rejected by all critics. The rejection does not, however, affect the sense of the passage.]

tentous, the inquiry, "what to do," very pressing and perplexing. The facts reported by the guard could not be invalidated nor denied. Nor dared they allow the facts to be reported to Pilate, for he would at once order an official investigation—a thing that must, at all cost, be prevented. Priests and elders at once assembled. The whole matter was fully canvassed—*sumboulion laboontes*—and the following conclusion reached as the only way, since they must deny the fact of resurrection, out of their difficulty: Admit that the Body was gone, but affirm that it had been stolen by His disciples, while the guard were sleeping. This story, to be plausible, must come from the soldiers. The sleeping at the post, and the allowing such a theft, was a military crime, punishable by death. To save the soldiers from this fate, Pilate, if necessary, must be propitiated. To get the soldiers to tell the lie they must be bribed. This was the counsel agreed upon. The treacherous Judas, who voluntarily sold himself, accepted thirty pieces of silver. But the soldiers would not sell themselves at so cheap a rate. Only by large bribes, coupled with the assurance that if the thing came to Pilate's ears, either officially or otherwise, "we will persuade him," *i. e.*, give him large bribes, "and secure you," could they be induced to tell the lie.

This story bears all the marks of improbability upon its face. Were the soldiers awake? Then, unless physically overpowered, they would not have dared to allow any man to disturb the tomb. Were they asleep? How knew they, then, that the disciples had stolen the Body

away? Could the disciples, in their then perplexed, bewildered state of mind, have attempted a thing requiring such nerve, and such composure of mind? That were a psychological impossibility. And yet the scheme of the priests and elders was carried out successfully. The matter never came to Pilate's ears, and was soon forgotten by the soldiers. But the story was commonly reported, perhaps believed, among the Jews. The whole transaction shows, on the part of the priests, an extraordinary degree of depravity; on the part of the soldiers, the powerlessness of prodigies to change the will, and keep people from doing wrong; and on the part of the Jews, the obtuseness of willing incredulity.

FIRST INFORMATION TO THE COMPANY OF THE FAITHFUL.

Both Peter and John, when they returned to the city, went to their own home. Why they did this, and gave not at once the facts which they knew, does not appear. While they had been making their investigations, however, that group of women, in which were Joanna, and Mary the mother of James, to which Jesus had not appeared, but which had been bidden by the angels to tell the disciples and Peter, that Jesus had risen from the dead, had reached the city, and had gone at once to the Eleven. This designation of the apostles does not necessarily imply that all were present. (Comp. Mark xvi, 14, with John xx, 24.) Peter and John were not. To those of them present, and to those with them, they told what they had seen and heard. This fact occurred before the midday. (Luke

xxiv, 22, 23.) They told the same story also "to all the rest," *i. e.*, to that company of disciples, of which the two Emmaus disciples, but no apostles, as it seems, constituted a part. To one company their words seemed *hoosei leeros, as nonsense*, superstitious talk; to the other company as a matter of incredible astonishment. (Luke xxiv, 11, 23.) Subsequently, but still before the midday, the other group of women, that to which Jesus had appeared, designated, so it seems, by the phrase, "the other women that were with them," (Luke xxiv, 10), went to the apostles, Peter and John being still absent, and told their story, and delivered Jesus' message. But no credit was given to their words. Subsequently, Mary Magdalene went to the apostles with her message. Peter and John were present. They had told their story, which had filled all eyes with tears, and all hearts with grief. Mary found them weeping and mourning because, along with other causes of grief, the Body was gone. She told them that she had seen the Lord, and delivered the message which He had sent. But they believed not that He was alive, and had been seen by her.*

A brief resume may be helpful to the mind, in seeking to keep before it the order of events. Peter and John were the first apostles that learned of the

[*It is clear that the group, of which Joanna was one, went at once to the Eleven. But it is not clear which next preceeded, the other group, or Mary. The narratives intamate no haste in Mary's movements after she had seen Jesus. Some time elapsed, probably, before she delivered her message. It seems to me the more probable that she delivered her message after the second group had delivered theirs.

empty grave, and absent Body. After their examination they went home, and it was some time before they went to the other apostles. The group of women to which Jesus did not appear hastened to the Eleven, Peter and John being absent, and told them their story touching the open and empty grave, and the angels, and their message. They then went to the company of which they and Cleophas were a part, and told them what things they had seen and heard. Meantime, Mary Magdalene went to the Eleven—Peter and John being present, and having already told them what they knew—and told them that she had seen the Lord. Subsequently the group which had seen Jesus went to the Eleven and told their story. There were two companies of the faithful. Both were acquainted with fact of the empty grave, and one with the report of the resurrection. The impression made upon the minds of these companies was quite different. The words of the first women to the Eleven were not credited at all, until subsequently confirmed by Peter and John. Then the company was filled with grief because the Body was gone. But neither the words of Mary, nor of the second group of women, were believed at all. The other company, because after-examination by some of their members confirmed it, believed the first group of women's words, as to the empty grave.

This was the situation at midday—for less time is not sufficient for all the occurrences. At that hour there was no one, save the women, unless it was the chief priests and elders, who believed that Jesus had arisen. And the mental condition of the apostles was such that

nothing but the clearest, fullest and most satisfactory evidences could convince them of the fact.

JESUS' THIRD APPEARANCE—TO TWO DISCIPLES ON THEIR WAY TO, AND AT, EMMAUS.

JESUS' FOURTH APPEARANCE—TO PETER.

Mark xvi, 12, 13; Luke xxiv, 13-35; 1 Cor. xv, 5.
Afternoon of the first Lord's Day.

After that He appeared in another form unto two of them, as they walked, and went into the country. And behold two of them went that same day to a village called Emmaus, which was from Jerusalem about three score furlongs. And they talked together of all these things which had happened. And it came to pass that while they communed together, and reasoned, Jesus Himself drew near, and went with them. But their eyes were holden that they should not know Him. And He said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Clophas, answering, said unto Him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And He said unto them, What things? And they said unto Him, concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. But we trusted that it had been He which should have redeemed Israel: and besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre. And when they found not His Body, they came, saying, that they had also seen a vision of angels, which said

that He was alive. And certain of them which were with us, went to the sepulchre, and found it even as the women had said: but Him they saw not.

Then He said unto them, O fools, and slow of heart, to believe all that the prophets have spoken! Ought not Christ to have suffered these, and to enter into His glory? And beginning at Moses, and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.

And they drew nigh unto the village whither they went: and He made as though He would have gone further. But they constrained Him, saying, Abide with us: for it is toward evening, and the day is far spent. And He went in to tarry with them. And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him; and He vanished out of their sight.

Jesus' appear- } He was seen of Cephas. The Lord is
ance to Peter. } risen indeed, and hath appeared to Simon.

And they—*Clophas and his companion*—said one to another, Did not our heart burn within us while He talked with us by the way, and while He opened to us the Scriptures?

And they rose up the same hour, and returned to Jerusalem, and found the Eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told unto the residue what things were done in the way, and how He was known of them in breaking of bread:

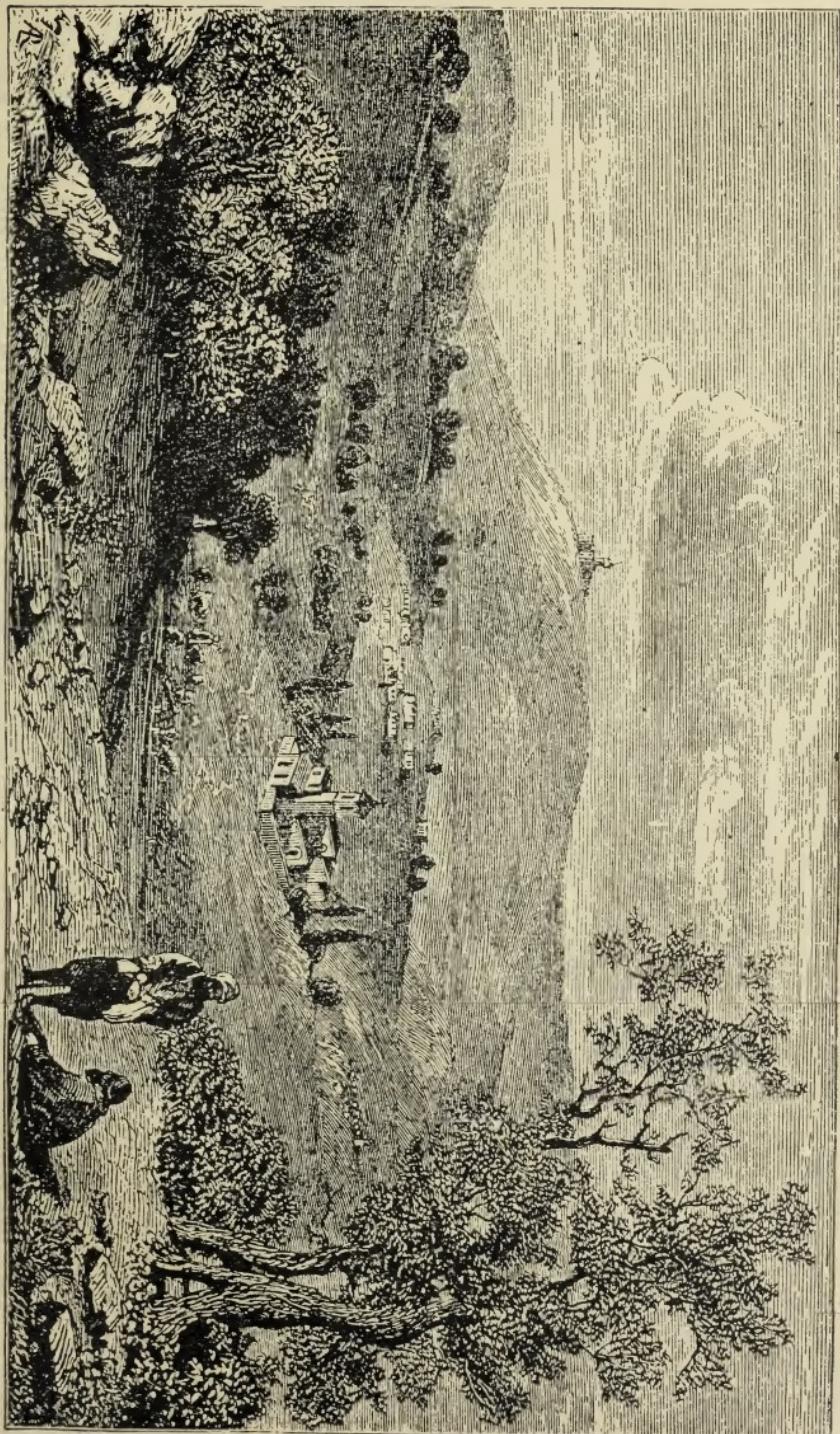
Neither believed they them.

The only appearances up to midday were those to Mary Magdalene and the women. Their statements were not believed; and the reports about the resurrection were not

generally known. The two appearances mentioned in this section, were at Emmaus and in Jerusalem, and late in the day of this, the first Lord's day, April 9th. A. D. 30. Emmaus was nearly eight miles, or a two hours and more walk from Jerusalem. When the two disciples arrived there the sun was not far from setting. It could not have been earlier than 5 o'clock. If two and one-half hours were spent in the walk, it must have been between 2 and 3 P. M. when they left the city. At that hour, then, "the rest" of "our company" to which these two belonged, had no knowledge of the fact that Jesus had arisen. And if in the meantime, Mary and the women told the disciples, their word was not believed. At 2 P. M. the only facts believed by the disciples were these: an empty sepulchre, the Body gone, the grave-clothes orderly arranged. Save to those to whom He had appeared, none believed, perhaps had not even a thought of, Jesus' resurrection.

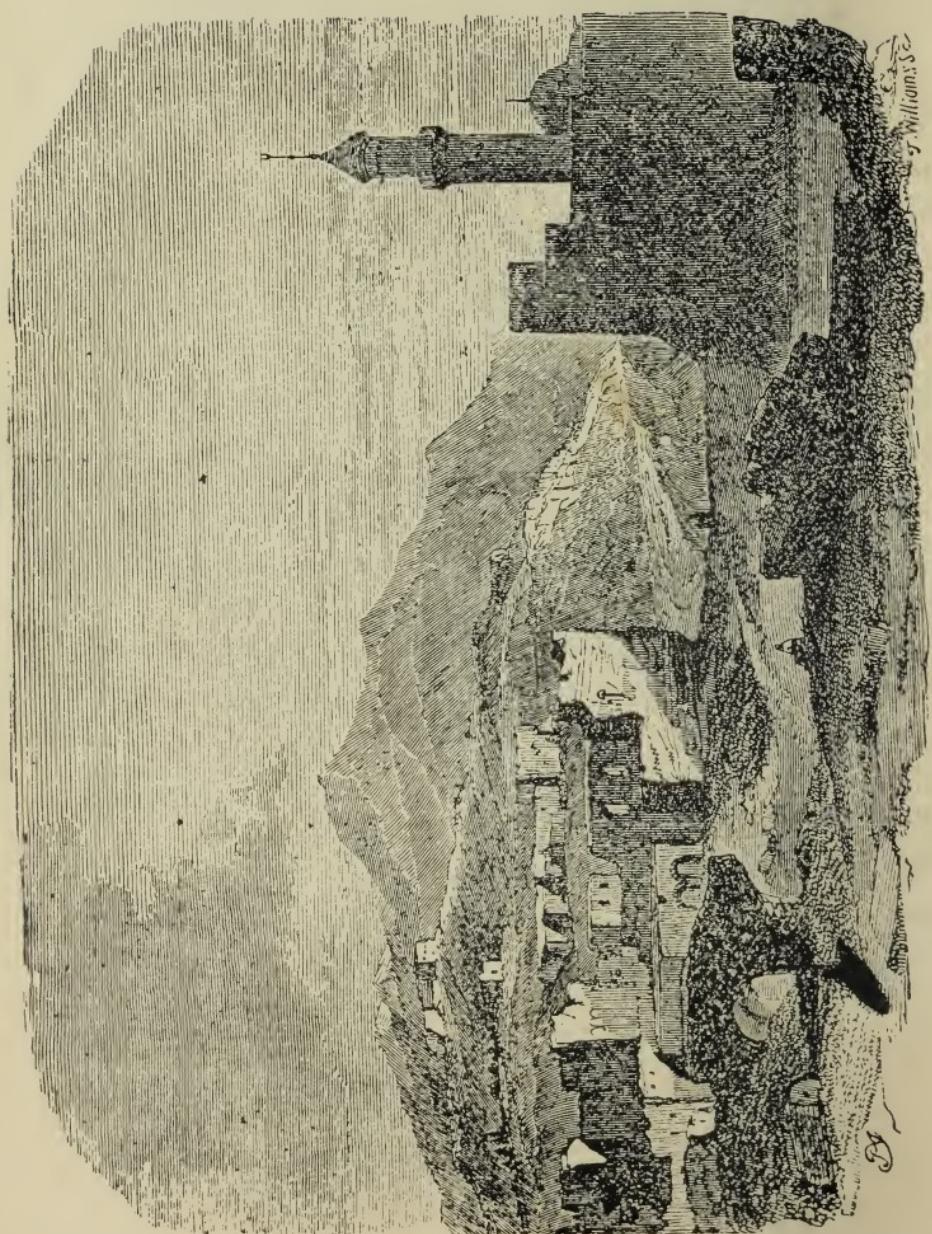
We return to the narrative, whose charming simplicity stamps it as truth. At about 2 P. M. on that day a nameless man* and Clophas—who were *ex outoon, of them*, i.e., "of the rest," followers, but not apostles of Jesus—left Jerusalem. This Clopas must not be confounded with Cleophas. The latter is Aramaic; and was the name of the husband of Mary, the mother of James and Joses, and who was at this time, probably, dead. The former is Greek, and was the name of this follower, whose birth-place or home, say some of the Fathers, was Emmaus.

[*Epiphanius (*Adv. Haes.*, § 223), implies his belief that Nathaniel was the nameless one of Emmaus' journey.]



EMMAUS.

SITE OF EMMAS



This village was sixty *stadia*, or nearly eight miles west of Jerusalem. It stood on the border of Benjamim, on the slope of vine-clad hills. The way was over hills and through valleys, barren for some distance out of the city, and after that glowing with the verdure of spring. The white and red blossoms of the almond trees, the tender buds of the olive and vine, the flowers throwing off their fragrance, the songs of birds, the picturesque and variegated scenery, and the historical incidents and facts which made some of the spots famous, all combined to make the walk a delightful one. But all this could not, on this day, interest these two, drive away the deep sadness of disappointed hopes, nor satisfy those who felt that they had lost Jesus. All hope, as their going away shows, had been given up. One thought occupied their hearts. "They talked together of all those things which had happened." To them, thus talking to each other, One drew near, whom they did not know. What sympathy could He have with their sorrow? Curiosity, not interest, they thought, prompted the approach. He saw that *logous antiballete, they were casting words*, not hostile, but friendly, between themselves, each one giving his own views. They were investigating the facts about certain occurrences. Sad they looked. Sad they were. The One asked what was the subject of discussion and the cause of grief. And His frank and friendly manner penetrated and opened their hearts.

Jesus ever delights in reality and truthfulness of heart, and He found them here. "Art Thou," Clophas said, "only *paroikeis, a sojourner* in Jerusalem, that Thou

art ignorant of the events of the past few days?" This question shows that they recognized not that face and form. Mary supposed Him to be Joseph's gardener. These two took Him to be a stranger. Had He made, Himself known before He had, out of the Scriptures convinced them as to the facts, His appearance would have overpowered them, and made them incapable of calm investigation. For this, or for some other reason, He appeared to them in "another," *i. e.*, different form from that in which they had last seen Him. One visible, but not recognizable, to them incredulous as to, and not expecting, His resurrection. "Their eyes were holden." Jesus' manifestations seem to have been conditioned by the corresponding capacity in those to whom they were granted. These two, it seems, were not ready for the disclosure. Hence "their eyes were holden" by Him, so "that they should not know Him." Without either affirming or denying, He answers their question by asking another, "What things?"

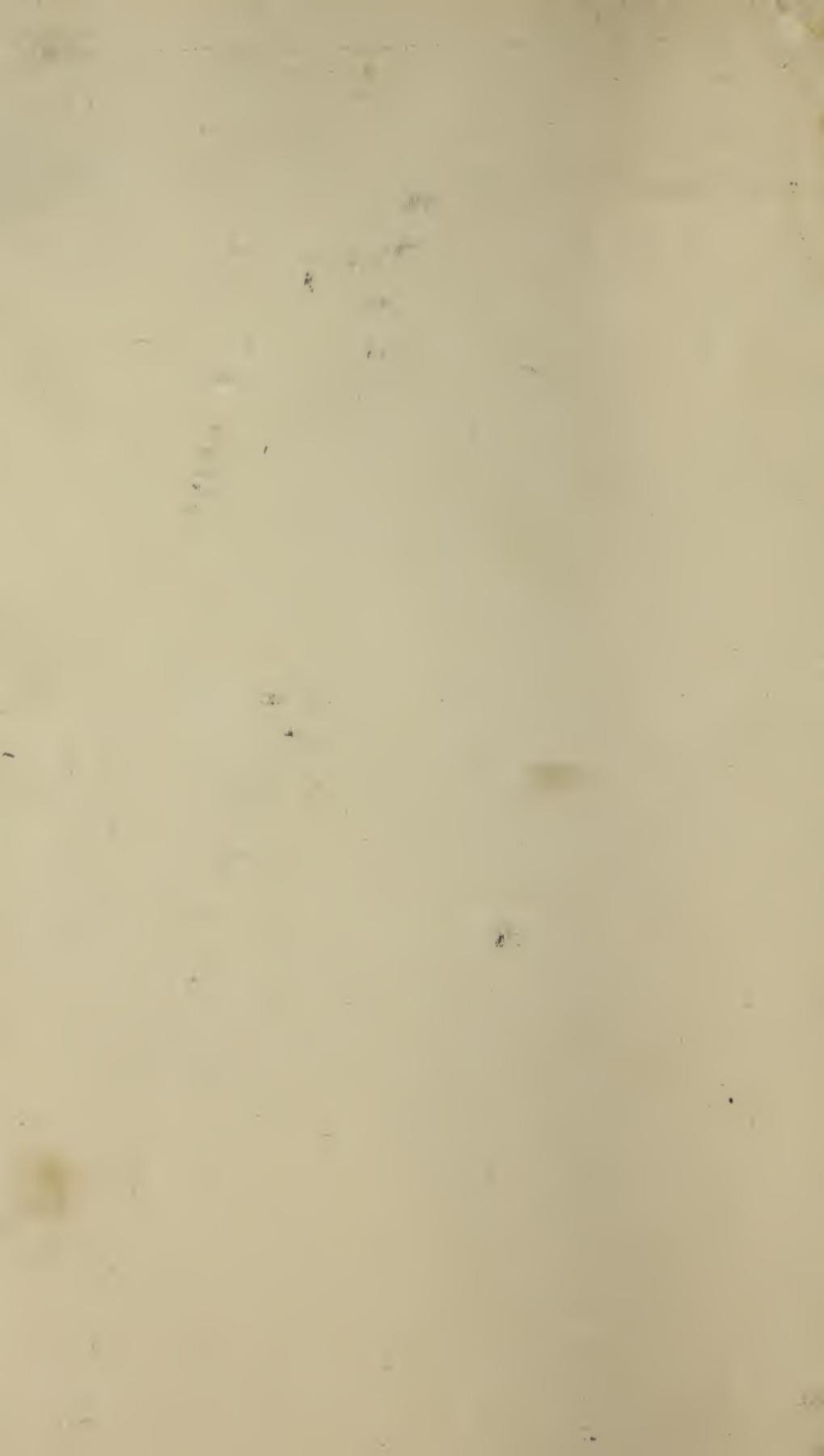
In their answer they pour out all their feelings. They frankly own to their expectations and profound disappointment and sorrow. They designate Jesus by that phrase—Jesus of Nazareth—so prominent in the post resurrection narratives. "He was a prophet" (Matt. xxi, 11, 46; John iii, 2), they said, "mighty in word and deed, before God and all the people." His followers, and we among them, *elpisomen* (imperfect), *did hope estin ho melloon lutrousthai*, that He *it is who was about to redeem Israel*—*i. e.*, bring in that spiritual redemption that was promised by the prophets. (Luke



'JESUS MEETS THE DISCIPLES GOING TO EMMAUS.'



'JESUS WALKED ON AS THOUGH HE WOULD GO FURTHER.'



i, 68, 69, 75; ii, 38; xxii, 5.) What a sad letting down, giving away, dying out of hope, in their words, “*hopos*, and how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him,” which precede, “but we hoped, &c. And besides all this, triteen tauteen hemeran agei, this is, or, He is in, *the third day* since these things were done.” This remark evidently refers to some well-known anticipated event which was to occur in the third day. They evidently understood Jesus’ words, “after three days I will rise again,” to signify “rise in the third day.” Most of that day had passed. He had not risen, so far as they knew. His death had shaken, the failure of his promised resurrection had annihilated, their faith and hope in Him as the promised Messiah. “But”—they go on to say—“certain women of our company, which were early at the sepulchre, greatly astonished us by their report. They found not the Body, but saw, so they say, a vision of angels—whether they really saw angels, or whether it was only *optasian, a vision*, we cannot say—which said that He was alive. Then certain men with us, *i. e.*, of our company, disciples, but not apostles, went to the sepulchre—a visit to the tomb, not elsewhere spoken of—“and found it even as the women had said, *but Him they saw not.*”

They had nothing more to say. Then the Unknown speaks, as the Teacher dealing with the thoughts and affections of men—then as always according to the condition and need of those addressed. When they were in sorrow, He soothed and refreshed; when in doubt,

convinced; when in unbelief, rebuked and enlightened. So now, having rebuked their unbelief, He, as the Teacher of men, led them through the Scriptures, till their light and warmth warmed their hearts. They needed, and He gave, restoration of soul.

Passing by the reports, and the recent facts, He goes to the Scriptures, and in their light shows the significance, and gives explanation, of the historical events of the Friday before. In His exposition He shows Himself the mighty Master of Scripture rebuke and consolation, and lifts them out of themselves and away from the present time: “*O anoetoi, O men, wanting understanding, unreceptive on the intellectual side. Why? Because of bradeis tee kardia, unsusceptibility of heart.*” The two words comprehend the whole man, and express its want of susceptibility. Discouragement of heart comes from a want of understanding of the mind; and this again, from a lack of light in the heart. You want to trust in the eyes of yourselves and of others, in the words of angels and of men. You do not understand, because your heart hesitates to take in all the Scriptures, to believe in what they say, despite appearances. Your faith being one-sided, is powerless to kindle light in the darkness of the soul. Had you inwardly known, and experienced the truth of the prophetic word, you would not have been in perplexity. Its light would have gone from the heart to the head. A knowledge of, and confidence in, God’s word, are the all important facts. This is the great word to us, and to all: “Slow of heart to believe all that the prophets have spoken.”



THE WAY TO EMMAUS.

Having gently chid them, Jesus went on to show the moral necessity of *ton Christon*, *the Christ* being a suffering Christ. *These things* which you mention as the ground of your doubt are necessary marks of the true Messiah. Had He not thus suffered, He could not be the Christ, nor enter into His glory—the glory that belongs to Him essentially, and is the due reward of His works. The two stand in indissoluble connection, (1 Peter i, 11.) The sufferings involve the consequent resurrection. And had you understood the Scriptures you would have learned from the empty grave that the glory had begun.

Wherefore? and how? must the Messiah suffer these things? are questions which would naturally arise in their minds; and in His words they have the answer. The whole Scripture lay clear before His mind. Beginning at Moses, He explained calmly, patiently, fully, consecutively, the types, the history, the prophetic words; pointed out the relation and bearing of each to all, and the scope and progressive development of all the great whole to the Christ; showed most clearly “in all the Scriptures,” *ta, the things*—not parts of Scripture, but “the things”—“concerning Himself.” This was a moral demonstration. But it had all the weight and force of a mathematical one. Every statement was free from the slightest discoloration of sophism or unreality. Every link was perfect, and was accurately and logically joined to its fellows. The first link was joined to the eternal purpose of God, as revealed. The last one attached itself to Jesus of Nazareth. The argument was faultless and

living. The conclusion was irresistible. The inexorable logic of facts fastened on the mind the unchangeable conviction that the Messiah "must be crucified, and must rise again from the dead the third day," and that Jesus of Nazareth was this Christ. And His method is the right one for those, who, with hearts glowing with the white light of truth, would dissipate darkness and doubt.

As He led them through the spice groves of prophecy, and opened ear and heart to the orchestral tones of the promises, what floods of light streamed into the mind! What joy filled the heart! They saw that Jesus was the Christ, and that His sufferings and subsequent resurrection were alike an inevitable necessity, and that as certainly as the sufferings had been a fact, so surely must the resurrection be a fact. The Scriptures, opened up and understood, had corrected mistakes and wrong impressions, had given an intelligent judgment as to the case, had dissipated their gloom, had calmed their hearts. Yea, these filled with the marvellous energy of His love, burned within them, while He had talked to them by the way.

Unexpectedly soon they reach the village. He, being a stranger, had no right, uninvited, to cross the threshold of their house. *Prosepoieito, He added to go on,** and He would actually have gone on had He not

[*This verb was used in classical Greek to pretend. And Robinson gives this definition of it here. But the primary meaning is add to without any idea of seeming. It is contrary to all the facts of His precious life, and not in keeping with the dignity of His character to say that Jesus pretended to do what He had no intention of doing. The primary meaning, "He added to," makes good sense, "He added to go on."]



been constrained by an urgent appeal to stay. He was ready to say "Good bye." But they were reluctant to be separated from Him, to whom they had been so closely drawn, and who had made their walk, which had begun in sadness, to end in joy. *Parebiasanto, they compel* (Luke xiv, 23; Acts xvi, 15) Him to tarry with them: "Abide with us; for it is towards evening, and the day is far spent."

Accepting their invitation, He went in with them. No word was spoken—so it seems—after they entered. They sat down to supper. He acted as the host. He took the bread, blessed, brake and gave to them. Suddenly their eyes were opened—the same verb used to express the opening of the understanding (vs. 45), and Jesus' opening of the Scriptures (vs. 32). That which had "holden their eyes" (vs. 16) was removed. They discerned Jesus before them in His resurrection Body. They know Him—a fact showing that though immensely exalted by resurrection, His identity had not been impaired. Then—so soon as clearly, fully recognized —*aphantos egeneto ap' autoon, He was invisible* to them. His appearing, His allowing Himself to be recognized, and His sudden disappearing, were all mysterious. But though mysteries, they were facts; facts explained by this, that the Body in the course of, and on its way to, glorification, was completely controlled by the Spirit.

This disappearance, so sudden, so unexpected, must have produced a startling effect upon the two. They must have given each other an amazed look. The recognition of Jesus was instant and sure. But the impres-

sion, which the discovery of this fact made upon them was, for a moment, obscured by the powerful impression which Jesus' words had made upon them: "they said one to another, Did not our heart burn within us while He talked to us by the way, and while He opened to us the Scriptures."

It was now near, or fully, dark. But the two, "rising up" at the same time from the table, and from the grave of doubt and despondency, hastened back to the city with the amazing tidings that Jesus was alive.

Some place the appearance to Peter before, some after that to "the two" at Emmaus. I believe it was after; and this is my ground for this conclusion. Peter was the only one specially named by the angel in his message to the women. But that word related to an appearing in Galilee. This message he could not have received until after his own visit to the tomb. It must have been near noon when this and the other things were told the Eleven. And the words were to them as idle tales, and they believed not. Nor is there any intimation that any apostle saw Jesus before the two left for Emmaus. Jesus joined them soon after starting, and was with them till near evening. There seems no place in the narratives for this appearing until after Jesus left "the two" at Emmaus. It occurred, we think, during the two hours in which they were returning to the city. And this agrees with the fact that the first intimation to the rest, of an appearing to Peter, was given late in the evening. As to the place of meeting, and as to what passed between them, the

Scriptures are profoundly silent. It may have been in his own home, or while he was wandering about in solitude, agitated by conflicting hopes and fears. But it seems that Peter then received pardon as a believer, and that thus the way was cleared for him to receive restoration to the apostleship afterwards. (John xxi.) So soon as the interview ended, Peter hastened at once to the apostles, and told them the joyful news.

This reanimated them. In the morning they were a scattered, in the evening, brought together by this news, a gathered flock. Happy, indeed, was that company. Soon as the two entered, their ears were greeted with, "the Lord is risen indeed, and hath appeared unto S'mon." Their word confirmed the fact of resurrection. But their story was not believed. Understanding not the properties of the resurrection Body, it seemed to them incredible that Jesus could have appeared to them "towards evening" at Emmaus, and immediately after, between then and their prompt return to the city, He could have appeared to Peter in the city; and have done this long enough before this meeting, for them to have been gathered together to rejoice at the glad news. They believed that He had appeared to Peter; but they also believed that it was not Himself, but His apparition that had appeared to the two in the village. (See Acts xii, 15.) And this we infer from the fact that when He did appear in their midst they were terrified, and supposed that they had seen a spirit.

To that appearance we now turn.

JESUS' FIFTH APPEARANCE—THE FIRST APPEARANCE TO THE APOSTLES.

Place, Jerusalem; time, evening of the first Lord's Day, April 9th,
A. D. 30.

Mark xvi, 14–18; Luke xxiv, 36–49; John xx, 19–23; 1 Cor. xv, 5.

After that He appeared unto the Eleven—was seen of the Twelve.

Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, and as they sat at meat—the Eleven, and them that were with them—and as they—the two disciples from Emmaus—thus spake (*see close of last section of the narrative*) came Jesus Himself, (Jesus appeared) and stood in the midst of them, and saith unto them, Peace be unto you.

Effect upon the disciples.] But they were terrified and affrighted, and supposed that they had seen a spirit.

Jesus' words to them.] And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when He had thus spoken Shows His hand and feet. He showed unto them His Eats before them. hands, and His feet, and His side. And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat? And they gave Him a piece of a broiled fish and of an honey-comb. And He took it and did eat it before them.

Impression of all this upon the disciples.] Then were the disciples glad when they saw the Lord.

And He upbraided them for their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen. Then He said unto them, Jesus speaks to them again. These are the words which I spake unto you while I was yet with you, that all things

must be fulfilled which were written of Me—concerning Me—in the Law of Moses, and in the Prophets, and in the Psalms. And ye are witnesses of these things. And behold I send the promise of My Father upon you, but tarry ye in the city of Jerusalem until ye be endowed with power from on high. Then saith He unto them again, “Peace be unto you: as my Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Spirit. Whose soever sins ye remit, they are remitted unto them: and whose soever sins ye retain Breathing upon them Holy Spirit } they are retained. Then opens their understanding. } opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved the Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.*

The *husteron, afterwards*, of Mark, vs. 14, refers to *meta de touta*, of vs. 12 and to the *proton, first*, vs. 9. Mark's, as John's, first one was to Mary; the second one to the two on their way to Emmaus; the third was this one in the evening, which is also narrated by Luke and John. When John says this is now the third time Jesus showed Himself to His disciples (xxi, 14), he passes by the appearance to Mary, which he also fully

[*We have put in vss. 44-49, of Luke. But we ought to remark that the repetition of “He said,” vss. 44, 46, suggests that Luke here combines, perhaps, the last sayings of Jesus without respect to the exact time when spoken. Part were clearly spoken on the ~~first~~ day. But part may not have been spoken until the day of Ascension. (See Godet on Luke.)]

gives, and refers to the two previous appearances to the apostles on the first, and succeeding, Lord's Day evenings. And again, this appearance to the Eleven was really the fifth one on that day. The first one was at the sepulchre to Mary; the second one to one group of women immediately after, while they were on their way from the sepulchre to the city; the third one to the two on the way to, and at, Emmaus; the fourth one to Peter in the city, perhaps at the tomb; and this, the fifth one, was in the evening, and in a house in the city. *Ousees oun opsias tee hemeera ekeinee tee mia toon sabbatoon theeroon kleismenoon*, “being evening therefore on that day the first of the week, and the doors being shut, &c.” John says the doors were shut for fear of the Jews. In that room were* “the apostles,” called by Mark “the Eleven,” by Luke and by Paul (1 Cor. xv, 5), “the Twelve”—“and others with them” (Luke xxiv, 34.) These were those whom Jesus had drawn and united to Himself. Recognizing Him as the Messiah, and Son of God, they had a most profound reverence for His Person, and implicit confidence in His salvation. From them He chose His apostles, and thus laid the foundation of His church (Eph. i, 20). They had been witnesses of His works and words, of His life and death, and were, as those who were to His witnesses to the world, now to become witnesses of His resurrection. The apostles primarily, but not alone. For it is most important to

[* “Assembled,” in John xx, 19, is a recent insertion. It is omitted by Lachmann, Tischendorf, Tregelles, Wescott, Lange, Afford and Godet.]

notice that the narratives suggest no distinction, as made by Jesus, between the apostles and the "them that were with them," in any word He spoke, or any act He did at that time. In these each and all shared equally. Nothing conferred upon the apostles was withheld from the rest. And in John xiii, 16-20, Luke xxii, 16, the same comprehension is seen.

This seems to have been the first time that they gathered together since they had been scattered, panic-stricken, by Jesus' arrest and condemnation. Up to that day it had been all bewilderment, helplessness, uneasiness of spirit. Their courage had been somewhat revived. All who could be trusted and collected, were folded together as the family of God. They had met to talk about the perplexing events of that day. Some rays of light were struggling with the darkness. They had these undoubted facts: the sepulchre was open, the guard had disappeared, the grave clothes were in orderly arrangement in the tomb, and the Body was gone. They had the marvellous experiences of some women of their number. But these seemed to them incredible. To this was added Peter's extraordinary statement that Jesus had actually appeared to him. The two from Emmaus had entered in the midst of the intense excitement caused by Peter's story, and increased it by their own still more extraordinary recital. The seeming impossibility of two appearances succeeding each other in places so far apart, cast in their minds a doubt over this story. Eager they were, but from the testimony thus far adduced, unable, to believe in the actual restoration to life of the dead

Redeemer. To this uncertainty add the fear of the Jews, and the darkness of the future, and you can readily see in what a perplexed and agitated condition of mind they were. To a company so honest, truth-loving, anxious for, and ready to welcome the right evidence with joy, and yet frightened and skeptical, nothing but the strongest evidence would answer to dissipate doubt, and give intelligent and calm conviction. If Jesus was risen, He must of necessity have the *stigmata* of the crucified. Nothing short of this evidence could satisfy their reasonable doubts. To them this evidence was given. And it was so victorious over all doubts and disbeliefs, that they became the heralds of His resurrection.

The first manifestation of Jesus' glorification was His resurrection. By the Spirit He had offered His flesh—"which He gave for the life of the world"—which had held Him bound to this world, and like the veil of the Temple, had separated Him from His God (Heb. x, 20; ix, 9.) By the death, which had accomplished atonement, His Body had been broken, and thus the total fulness of The Spirit which He, at His baptism, had received to dispense, could flow out. He had, in dying, laid down His sin-burdened, suffering, sorrowing life—that life which, in the present condition of man's nature, had its determination by the state in which man lives. During life, His Body had been, by degrees, and by the indwelling Spirit, spiritualized. He had received the assurance that it should not see corruption. Having passed through death, it was quickened by The Spirit, and became, in resurrection, a spiritual Body. In rising, He

got back His own life, a supernatural life, which included in it the whole life in soul and body, which He now has in Heaven, and *egeneto, became a quickening Spirit*, capable of imparting resurrection life to both body and soul. (John v.)

It was as possessed of this Body and power that He now appeared to His disciples. They were sitting on the couches around the table. Apparently they were trying by iteration and re-iteration of the phrase "the Lord is risen indeed, and hath appeared unto Simon," to convince themselves of the fact. But iteration could not disturb the warmth of the burning hearts from Emmaus. While this was going on, as suddenly and as unexpectedly as He had appeared to Peter, as suddenly and as unexpectedly as all His appearances and disappearances after His resurrection were, He, the Risen Man, now suddenly *ephaneroothee, appeared* (Mark, vs. 14), in their midst. This verb is employed descriptively of the appearances of Jesus. It expresses the fact that they were those of an exalted Being. They invariably awakened within the apostles a feeling of awe and dread which even the joy could not overcome. At this time the doors were, and remained, shut. There was no other way of bodily access. Yet the Elder Brother *eelthen, came* (John, vs. 19)—the verb expresses motion into the room*—how? none knew: whence? none could tell. He came not announced by any sight, or sound. During life His Body was so subject to The Spirit that He could

[* This is not inconsistent with the foot note on page 39.]

walk upon the water, and be transfigured. Now it was so completely pervaded and controlled by Him that it could enter a room whose doors were shut. He came—a partial fulfillment of John xvi, 22—ladened with the fruits of holy sorrow and suffering for them. *Estee, He stood, en mesoo autoon* (Luke, vs. 36), *eis to meson* (John, vs. 19), *in the midst of them*, and said, “*Shalom Lashem, eireene humin, Peace be unto you.*”

This, His first word to them, after His resurrection—His Easter greeting—was the usual Jewish greeting. But how immensely deeper its meaning here! Before His death He had said, “Peace I leave with you.” By His death He had secured, and now was rewarded by, the fulness of this same peace. He can, and does, with the greeting, impart the gift: “By peace let your hearts be filled. Let all fear and anxiety give place to instant, full and permanent divine repose. I live. And because I live, you live also. Open your hearts to receive the peace made for, and secured to you, by My death, and which I, your Risen Master, bring.”

But this assuring word, coming as it did from the well known voice, did not at once dissipate the terror which His unexpected appearance had inspired. They had witnessed the resurrection of Lazarus. But he had come forth with his natural body unchanged. But this appearance was according to the laws regulating the resurrection body. And with these laws they had no experimental acquaintance. They had never seen a spiritual body. The thought of one ever being on earth, and visible to men, was far from their ordinary thinking.



They could not grasp the idea, so it seems, of Jesus thus coming forth. They had not, hence, been able to believe what had been told them on that day. And now, when they saw Him before them, they could have no other thought than this: that this appearance was —not *phantasma, an apparition* (Matt. xiv, 26; Mark vi, 49), but *pneuma* (Luke xxiv, 37), *a spirit*— a bodiless spirit from Hades appearing in the form of Jesus. And the sight of one from the abode of the dead was enough to terrify them as it did.

“They supposed that they had seen a spirit.” And this supposition may be accounted for, from (a) what the two had said, and (b) from Jesus’ manner of entering; (it seemed to them impossible for a body to enter as His had done); and (c) from the fact of the existence of the spirits of those once living, as disembodied, separate, living and active. This last fact Jesus recognized and assumed in His “a spirit hath not flesh and bones as ye see Me have.” It may be seen, but cannot be felt. And having that horror of bodiless spirits, which is natural, they were terrified.

“Why,” said He, “are you agitated in mind? Why do *dialogismoi en tais kardiais, inward disputings, critical questionings*, (Luke ix, 46; Phil. ii, 14; 1 Tim. ii, 8), take the place *in your hearts* of prompt and thorough recognition?” *Ide te, look, carefully investigate*, “handle Me, and see.” His object was to convince them by the senses of seeing, hearing and feeling, that the body, once slain, was really alive again, and had become a spiritual Body. Then He showed them His hands and feet, and side.

And when they saw the wounds, which He carries still, memorials forever visible to the redeemed (Rev. v, 6), evidences of that identity which He asserted—"It is I Myself"—and proofs of the accomplishment of His atoning work, and of His victory over death, they were convinced. This consciousness of identity conclusively shows the restoration of that life which had ceased at His death. And its commencing glorification is seen in this, that He could instantly pass from place to place, and suddenly and unexpectedly appear in a room whose doors were shut. He is conscious that He is not the same, for He says, "while I was yet with you"—and yet that He is the same—for in the full and sublime consciousness of identity, He said, "handle Me, and see: a spirit hath not flesh and bones, as ye see Me have." And they handled Him (1 John i, 1, 5.)

Still they hesitated, not, however, now, from doubt, but from excess of wonder and joy. To their revived faith, He said, Have you here *broosimon, anything to eat?* They gave Him from the meal already ended perhaps, a piece of a *optou, roasted* fish, and—if the word be genuine—of a honey-comb.* He took them, and ate them before them. This action demonstrated the reality of His Body, as the scars in it did its identity with that body which had served Him during life, and had hung upon the cross. In a higher condition than formerly, and spiritual it was, but not yet glorified. It was in a transition

[*“And of a honey-comb” is wanting in Sin. Vat. Alex. Stier is in doubt. Alford brackets, but remarks, “they could hardly have been an interpolation.” Lange retains them.]

state, and on its way to glory. It hence, possessed the attributes, partly, of both states. It could eat, yet pass through a shut door. We have no experience of this transition state. We cannot, hence, form a clear conception of it. But we can grasp the fact of its existence as surely as we can the fact that angels ate, and that we, in our glorified bodies, shall eat bread in the kingdom to come. (Gen. xvii; xix; Matt. xxvi, 29; Luke xxii, 16-18.)

Thus Jesus gave them an ample opportunity to exercise their senses intelligently, variously and sufficiently, upon the question of the reality of His presence with them alive, and in His resurrection Body. They heard, and knew His voice. They saw, and handled His form. They saw Him eat common food before them. Their doubts were removed. Their minds were tranquilized. They were glad, for they saw the Lord.

Having assured them of His identity, personal reality and presence, and having seen them glad because they saw Him, and having upbraided them for their unbelief and hardness of heart, in not believing the word of them who had seen Him after He was risen, He gave them a foundation for their faith in the reality and certainty of His resurrection, more stable than even His appearance.

1st—He points out His resurrection, and the distinction between His past, and His present and future relations to them: “These are the words which I spake unto you *while I was yet with you.*” This word shows that in His own mind, and in fact, His disseveration from this scene of mortality, and from all ordinary intercourse with His disciples, was complete. And it is further a

distinct declaration of the new relation which He sustains to the world, and to individual believers and the church, in all ages. He is with them, and yet the separation is as great as is the distance between mortality and resurrection.

2d—He declares that during His pre-resurrection life He had often spoken to them these words: “that all things written in the law of Moses, and in the Prophets, and in the Psalms concerning Himself, must be fulfilled” (Comp. Matt. xvi, 21; xvii, 22; xx, 14; Mark viii, 31; ix, 22, &c.) And here, as in His talk to the two disciples on their way to Emmaus, He distinctly laid the foundation of the reality of His sufferings, death and resurrection in the “necessity” of those Scriptures. These must be because God had long before so declared in the Scriptures. And these must be fulfilled.

3d—He then said unto them a second time, “Peace be unto you.” This word, when spoken on His entrance, was to them as believers, and for their personal comfort. Now, it had regard to them as witnesses. Before they could be the preachers of the perfect peace which the Gospel brings, they must be filled with it, as, to, and by, the facts which they were to proclaim. This they now receive. Then He gave the first part of His commission: “In like manner as the Father hath sent Me”—strictly speaking, the one only apostle (Heb. iii, 1)—“out from heaven,” so I, “in the Kingdom of resurrection and reconciliation,” send you “out of it into the world into which I was sent, and out of which I went by death. I send you with equal authority, and to the

same great end, *i. e.*, to go, and bear witness to Me, through the manifestation of Myself living in you, as the Father sent Me to testify of Him, and manifested Himself in Me. I send you to live, act, suffer in the world, as I have done."

For this mission and work He had been anointed. All that He had done, said and suffered, had been under the guidance and by the power of The Spirit. He was now the Risen Son of Man. But though standing on resurrection ground, He no more now, than during life, acts independently of The Spirit. Through Him now, and during the "forty days" He gave commandments to the apostles whom He had chosen, and spake to them of the things pertaining to the Kingdom of God. (Acts i, 4, 5.) Partakers, as are all His people, of His grace, and hereafter to be of His glory (for His love impelled, His promise obliged Him to ask this for them, John xvii), they must personally experience that it is the blessedness of man to live, act and speak by The Spirit. Witnesses of His life, and now of His resurrection and recipients of His testimonies, they must become His messengers to the world, as the free and intelligent organs of the holy life of the Personal God. And further, as united to Him vitally, and as spiritual, they are to become reservoirs through which the living waters must flow forth. All this could be only by and after each one had been anointed and filled with The Spirit from Him, as He had been from the Father. Hence, having spoken the second word of peace, He proceeded to an act which showed His immediate access to

the human spirit, His absolute control over it, His ability to fill it completely with the fulness of God, and to adjust its vision, and give it spiritual discernment. He, the Risen One, standing in (1 Tim. iii, 18), and redolent of, The Spirit, *enephuseese, breathed upon them*, saying, “receive ye Holy Spirit.” This act and word showed that The Spirit, who, during His own sad and suffering life, had been given Him for His own use, was now through His atonement, set free. The disciples were not only thus made partakers of His resurrection life, but also of The Spirit. The breathing was an act of divine and sovereign power. This verb is used in Gen. ii, 7(LXX) to express the action of God in imparting life and spirit to man. God’s breath of life, that is, *Ruach, The Spirit* of God in His actual Personality, breathed into man’s nostrils the breath of life (Job xxxiii, 7; Is. xlvi, 2), and man became a conscious, self-revealing soul. Such an in-breathing never occurs as the act of man. And this act, so direct, so real and so efficacious, shows that Jesus was God as well as Man. The breathing into was the vehicle for the bestowment and reception of what took place in the act. As there was by that breathing an actual imparting to, and an actual receiving by, Adam, of life from the Creator, so by this, of actual Spirit from the Risen One. They actually shared in the higher life to which He had been raised, and actually also received The Spirit. They, thus became consciously spiritual men—the first fruits of the new creation, of which Jesus is the Head, which sanctifies and completes the natural creation of which Jesus is the Maker. Thus The Spirit became to them, thus

only can He become to any, the in-dwelling Spirit. This in-dwelling was then, and must ever be, the prelude of, and a preparation for, the fulness. What Pentecost was to Ascension, this in-breathing was to Resurrection. And thus, then, and thus ever only, can He ever be the ever-present, ever-living Witness, and His in-dwelling and fulness the only ever convincing and conclusive testimony to the generations of men of the fact and power of Jesus' resurrection. The historical fact may be received upon historical testimony. But the significance and power of the fact can be appreciated, and work its own true effect upon the consciousness of men, only when, and as testified to by those who have felt the same, and testify to it in the power of The Spirit. For, without this in-breathing, man has no more power or inclination to speak of the resurrection of Jesus, save as a bare historical fact, than had the clay formed into man at first, to act before the in-breathing took place. Those and those only who have been made partakers of the resurrection life by the in-dwelling, and of power to testify by the in-filling of, The Spirit, can speak of the fact by the authority of the Risen Lord, and with divine and convincing power and assurance to man. And it is this (and nothing less can do it), that invests the testifying work of Spirit-indwelt believers with such awful responsibilities. For what they speak is the direct testimony of God; and the issues depending upon its reception or rejection are momentous, because eternal.

4th—By this act of inbreathing He opened their understanding. The verb, *dianoigoo* signifies *to open*, so

as to admit a person or thing, otherwise shut out; as, open gates, to admit entrance; ears, to admit hearing; eyes, to admit light (Mark vii, 33, 35; Luke xxiv, 31: Acts xvi, 14.) He opened the understanding, that they might *sunienai, join together* in the mind, compare, comprehend and see clearly, the Scriptures, in their import, scope, connection and significance. Thus were they enabled to pass, not over, but through, the letter to the spirit, to understand the divine teaching concerning Jesus and His resurrection, to trace the sequences of things, and see how, of necessity, they must occur, see in the prophecies the roots of the facts of His death and resurrection, and consciously, and with continual freshness, realize the threefold conviction of sin, of righteousness, and of judgment. Henceforth, the book was to them unsealed—type of that action by which, hereafter, the veil will be taken away from Israel 1 Cor. iii, 15-18.

This is a statement of unspeakable value. It is a declaration that by The Spirit's action alone can the understanding be opened so that one can understand the Scriptures, that the sword of The Spirit is the Word of God, and that this expounded, illustrated and enforced by the tongue of fire, is the only weapon entrusted to the church to use. This Word is the vehicle by which truth, and Jesus Himself, comes into the soul. By its own force it must overcome the prejudice and hostility which it meets. To convince the understanding and intelligence, it must be spoken, not by ignorant or hesitating witnesses (for this, like a trumpet's uncertain sound,

could only distract), but by witness of understanding and intelligence. To move the heart it must be spoken with assurance, power and tenderness. To arouse the conscience to profound conviction, it must be announced with the profound conviction of its vital importance. And to change the soul in its receivings and actings, it must be brought into it by the power of The Spirit. For this vitally indispensable prerequisite to success in convincing men of the reality and power of Jesus' resurrection, the disciples were prepared by this inbreathing, and opening of the understanding. They had now the power to move the soul. They had also a true spiritual insight into the Word of God. It was revealed to them anew. They saw its meaning and force. Truth rose before their minds in all its clear simplicity and awful majesty. Jesus' profound, far-reaching words were seen in all their divine proportions and significance. The naturally unimaginable mercy of God shown in saving men through the vicarious sufferings and death of One became a living, glorious and powerful reality—the basis on which they could preach "repentance and remission of sins" to the world.

To the Apostles, these acts and words were a solemn confirmation and sealing to their apostolic office and work. But in the inbreathing, and the opening of the understanding, those "that were with them" equally shared.* The narratives make no exception. The whole assembly shared in all the bestowments; personally, and

[*A comparison of Luke xxiv, 53, with John xx, 22-24, shows this fact.]

as representatives of the church in all ages. One fact may remove any hesitancy upon this point. By such only as have the imparted insight, and power of discerning spirits, can sins be declared remitted or retained. This can come only from the deep personal experience. Insight and power are not the prerogatives of office or position, but the heritage of all believers (2 Cor. xii. 10; 1 John iv. 1; Acts v,11; xiii, 31; xiii, 9 &c.) When, afterwards, the authority to preach was given, none of Jesus' followers present were excepted. All could so tell the facts and truths experimentally known, that others could experimentally know them too; and thus the word become unto them, if received by faith, "a savor of life into life" (and this includes sins remitted), or, it rejected, "of death unto death" (and this is sins sealed). The disciples, as organs of The Spirit, could discern the effect of the word, and speak accordingly. They could say to those believing, "your sins have been remitted" (*Greek*), to the others, "your sins are retained." Thus they could loose, or bind, remove, or seal, sins: "Whosoever sins ye remit, they have been remitted, and whosoever sins ye retain, they are retained. This was true then, this is true to-day, of all Spirit-in-dwelt believers. And this invests their position with an awful grandeur and responsibility.

| 5th—Having "opened the understanding to understand the Scriptures," Jesus proceeded to expound these to them—perhaps in a similar way to that in which He had done this unto "the two" on that afternoon (Luke, xxiv, 46; comp. vss. 26, 27.) Using the verb which He

constantly used, when speaking of the moral necessity in which His work and sufferings were rooted, He said "*Edei, it is necessary that outoos, thus, i.e.,* in this manner, *ton Christon, the Christ, i.e.,* of prophecy, should (a) suffer, and (b) be raised from the dead the third day; and (c) that in the name of this Christ repentance and remission of sins should be preached (d) among all nations, beginning at Jerusalem. Subsequently* He said, "Ye are witnesses of these things. Behold, I send the promise of My Father upon you. In Jerusalem, ye shall be endued with power from on high. And this power, which was to be given to the witnesses from age to age, would work in human minds and hearts a conviction as to the reality, and a true understanding as to the import, of these facts. Thus the argument becomes complete in the human consciousness. Repentance and remission of sins on the ground of these facts could not be preached, much less experienced, unless the facts themselves were realities. And these facts were not something abnormal, but occurrences that "*must be*" (a) from the nature of things; (b) from the fact that centuries before it was thus written in the Book of God.

No proclamation of repentance and remission of sins, based upon Jesus' death and resurrection, had yet been made. But the Risen One declared that it would be made, first in Jerusalem, and then after that among all

[*Although it cannot be positively asserted, the probabilities are that the words "Ye are witnesses,&c.," (Luke, vss. 48, 49) were spoken upon the day of Jesus' ascension. But because of its connection with the preceding verses, we treat it here.]

nations. Forty days after this, in Jerusalem, and ever since, among the nations, has this prophecy been in the process of fulfillment. No instruction of man could show one how, and no power of man could compel one to thus preach. This must be a matter of personal conviction. Nor could human power work conviction in the human consciousness from age to age, that the things announced were actual facts. The active agency of God must be admitted. Thus only can the fact that these are received as facts in the human consciousness, be explained. The living proclamation is an ever-present, living and conclusive testimony to the fact that Jesus is the Christ, the Son of God, who died for our sins, and who rose again.

JESUS' SIXTH APPEARANCE—TO THOMAS.

Time: Lord's Day, April 16th, A. D. 30.

Place; Jerusalem. In the upper room, perhaps, where the Supper had been instituted, this and the fifth appearance were given.

John xx, 24-39.

But Thomas, one of the twelve, called Didymus (the twin), was not with them when Jesus came—*i.e., unto the company on the night of April 9th.*

The other disciples therefore said unto him, We have seen the Lord.

Incredulity of Thomas.] But he said unto them, Except I shall see (*I see, idoo*) in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe.

And after eight days again, His disciples were within, and Thomas with them:

Jesus' appearance.] Then came Jesus (*Jesus cometh,*

erchetai), the doors being shut, and stood in the midst, and said, Peace be unto you.

*His word to Thomas.] Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side; and be (become, *ginou*) not faithless, but believing.*

Conviction of Thomas.] And Thomas answered and said unto Him, My Lord and my God.

*Jesus' reply.] And Jesus saith unto Him, Thomas, (*wanting in many MSS.*) because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed.*

Thomas, a Galilaean probably, a twin—whose twin-sister was named Lysia, tradition says—was an early follower of Jesus. He was called into the apostleship, and made an apostolic journey into India, where he founded churches, and where he suffered martyrdom. His absence from the gathering of the disciples on the previous Lord's Day could not have been involuntary, nor accidental. This conduct corresponds with the characteristics of him so vividly portrayed in his sayings [John xi, 16; xiv, 5; xxi, 2], and as delineated by Thorwalsden, in his famous statue of him, now in a church in Copenhagen. There he stands, the thoughtful, meditative man, struggling through difficulties and doubts, weighing evidence, and unable to believe until powerfully convinced. The traits given of him place his character before us with a precision which belongs beside, only to Peter, John and Judas Iscariot among the twelve. A man of ardent temperament, generous impulses, and a loving heart, he was strongly attached to Jesus. Once, when

he saw Him face the dangers that awaited Him in Judæa and looked upon the journey as leading to total ruin, he determined to share in the peril: "let us also go, that we may die with Him." His sensibilities are very acute. His reflective faculties were prominent. This made him hesitant. When decided, he was firmly so; but he must see clearly. And he was prone to look at difficulties, and at the dark side of things. At Jesus' remark, at the Supper, "whither I go, ye know; and the way ye know," He expressed incredulous doubt as to moving a step in the unseen future, and eager inquiry how that step was to be taken: "Lord, we know not whither Thou goest, and how can we know the way?" He was the critical one among the apostles, and the embodiment of that principle, so necessary and wholesome, which investigates facts, wants to know the ground and reason, clears the field of myths and phantasies, and can let nothing remain that is not established on a right and true foundation. He was skeptical, but honest and truth-loving. And his doubting was the result of his deep earnestness and longing after truth. He must have reality. He would not receive a lie. But the truth, so soon as known, was welcomed gladly, and held firmly. Jesus' Divinity had been accepted by Him as a fact. But the idea of a suffering and dying Christ was to him totally incompatible with the idea of Divinity. Hence the sufferings and death of Jesus were a more dreadful shock to his faith than to his affections. It staggered under these blows. Doubts followed. Then his faith became a heap of ashes—under which, however, smoul-

dered some fire. He could not explain the empty tomb, but he did not believe in the resurrection. Hence, he could not meet with the disciples. Isolation, not companionship, suited his state of mind. When, after the meeting, the disciples told him of Jesus' appearance to the assembly, their word should have been, but was not, sufficient ground for him to rest faith upon. He doubted not their honesty of conviction or word, but he distrusted their understanding. Their joy seemed to him unreal. Sight and touch alone would convince him that the appearance was that of a real body, and that body Christ's. To their oft-repeated saying, "We have seen the Lord," he broke out in the oft-repeated reply, which is a certain index of the disquietude of unbelief, an expression of the vehemence of his doubt, and consequent poverty and helplessness. And it, at the same time, shows how vivid was the picture which his mind retained of his Master's form, as he had seen Him lifeless on the cross: "Except I see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, *ou mee pistuoo, I will not, I cannot believe.*"*

Their senses were as sound, their intellects were as clear, their spiritual discernment was as true as his own. His unbelief, therefore, arose from self-will, and so was sinful. So also was his daring to demand a certain kind of evidence, *i.e.*, his own action upon Jesus, as a neces-

[*Thomas may have heard from John of the *stigmata*, or he may have been present at the crucifixion. If the latter, then the remark on the top of page 237 of the "Holy Death" must be corrected.]

sary preliminary to believing. But he could not wholly break away from the power of their word, nor could he extinguish the love of his own heart to Jesus. Tossed, hence, between the conviction of his understanding, and the love and fidelity of his heart, he, during that week—while the other disciples were resting in peace, and enjoying the gift of The Spirit—was walking about, or remaining at home, solitary and sad, contending with doubts, and seeking outward evidences.

One good result of this week's experiences, however, appeared. He was willing to be at the next weekly gathering of the disciples. This was on the second Lord's day of history, April 16th, A.D. 30. The assembling shows that already that day was regarded as holy. And Jesus' appearance to the assembly puts upon the day special emphasis and honor. Thomas was there, humbled and penitent. The record does not inform us whether there was an expectation of a recurrence of the visit of the previous Lord's Day or not. The doors were shut. Suddenly, Jesus *erchetai, cometh, kai estee, and stood* in their midst, and said, "Peace be to you" all, especially to you, Thomas: for he had not that peace which Jesus' presence and word had imparted to the others, and which faith had received. Then (*eita presently*) turning to him, the doubting, and so hindering one of the company, as if this had been the special object of His appearance, He uttered the words which convey as strongly the sense of condemnation and tender reproof, as those of Thomas had shown the sense of hesitation and doubt: "Thomas, *phere, bring thy finger hooде, hither*"—a particle which

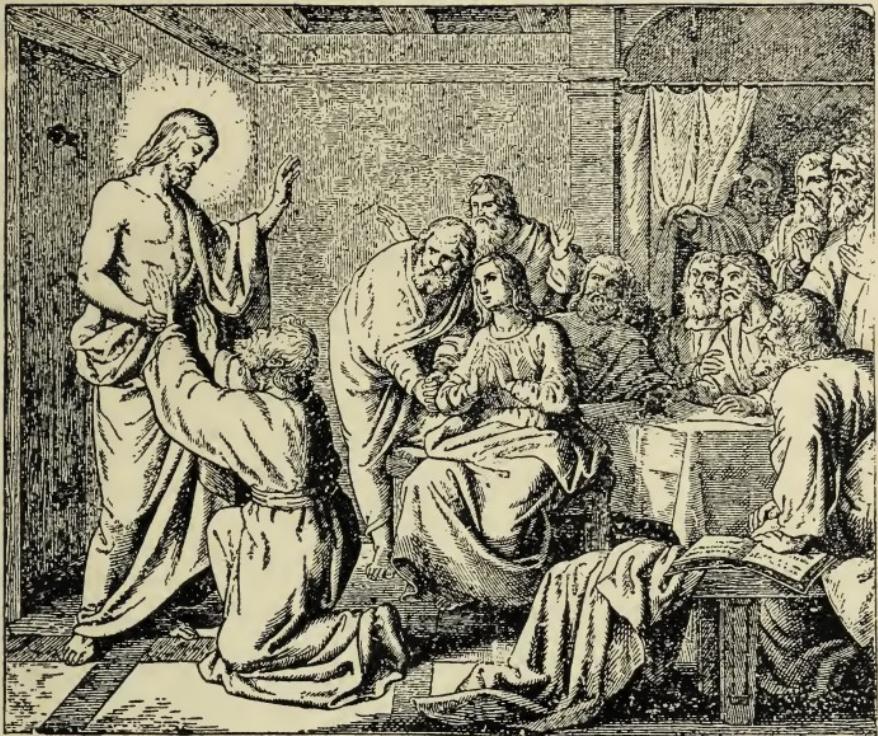
intimates that Jesus Himself pointed, while speaking, to His own wounds—"kai ide, and see," i.e., investigate, and through the senses make sure of, "My hands;"—a reply, this, to Thomas' "except I see in His hands the print of the nails"—"and bring thy hand and thrust it in My side"—an answer to Thomas' "except I thrust my hand into His side," and a phrase indicating that the opening was wide and deep enough to put the hand into; and *mee ginou, become not, apistos, unbelieving*, but believing, i.e., as a condition of mind (Gal. iii, 6), and as to the essential point, resurrection, and all it implies and involves. The phrase indicates that Thomas was at that critical point where he could not stop, but must go on until he passed into perfect peace, or into total unbelief.

Jesus' knowledge of Thomas' previous and present words and spirit, came not from His omniscience—for He had not yet ascended—but from the Father by The Spirit (John vii, 17; viii, 26, 28, 38.) To Thomas it was a startling revelation. Jesus' manner of entrance, salutation, form, looks, voice, challenge, and the marks of suffering and mutilation immutably impressed upon His resurrection Body, were proofs most indisputable that it was the same Body which had hung upon the cross. The repetition of his own words, spoken only in the hearing of his fellow disciples, the address to the thought of his heart,* and especially the infinite, reviving, and heart-teaching love towards him, all combined with the external to produce upon Thomas immediate and most

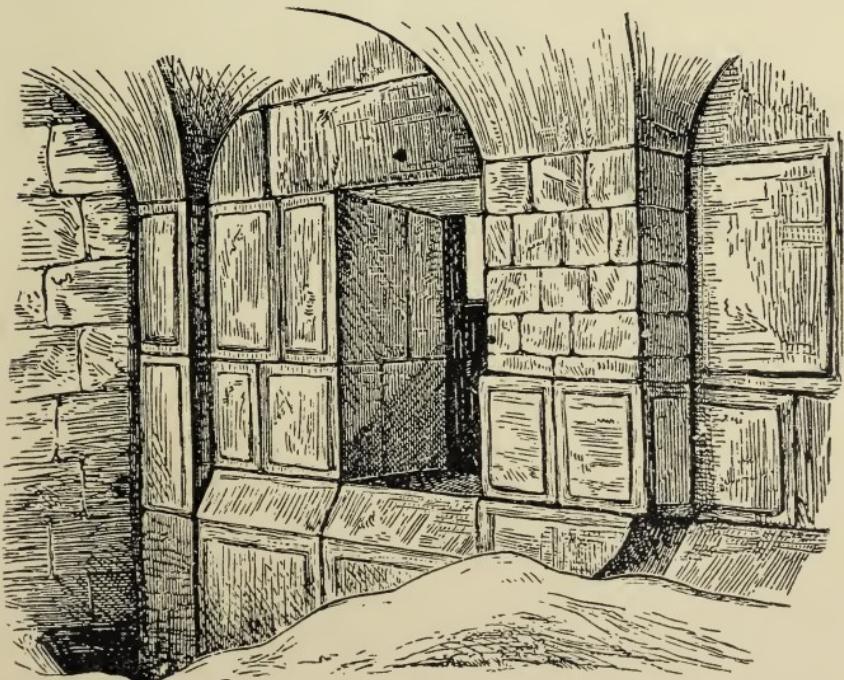
[*See John i, 48-50, for another example.]

profound conviction. The truth shone in upon him with sudden splendor. Senses, intellect and heart were instantly and fully satisfied. All doubts disappeared. The Divine Man stood before him. His conviction of this fact was deeper and stronger than that of the other apostles. He had said, "unless I thrust my hand into His side, I will not believe." But asked to do this, he does it not. He is convinced without it. He has found his Lord again. Victory over death and the grave has aroused and inspired his worship. He bounded at a spring from the depth of despondency to the height of joy. In one exclamation—whether an address, or a description, it was said to Jesus—he poured forth his perfectly satisfied adoration, his profoundest feeling, clearest perception and victorious faith: "JEHOVAH, ADONAI, MY LORD AND MY GOD."

This formula, in the Old Testament, belonged exclusively to the Creator. In the mouth of an apostle, it always referred to Jesus. And the words, while they show how the disciples understood the phrase, "Christ, the Son of God," are a far higher assertion of Jesus' Divinity than any other of the apostolic age. In the appropriative, soul-satisfying word of faith, "My," Thomas declares the identity of the Risen with the Crucified. He who now stood before him, was, he said, He whom he had worshipped before. And this word shows—for "none can say that Jesus is the Lord but by The Spirit"—that Thomas had received The Spirit without, as the ten had through, the breathing. The Son of Man became Man that men might find the living God in His human-



JESUS APPEARS TO THOMAS



THE TEMPLE WALL.

This, the oldest existing remains in the city, formed part of the ramparts of the Ancient Wall of Jerusalem.

ity. From resurrection, and the open, bloodless wounds, Thomas was convinced of the fact. The church has ever since been struggling towards, and trying to spell out, the words he spoke. And his has been the faith of all believers since—a faith not formulated in cold dogmas, but coming forth spontaneously from living souls.

Jesus saith unto him,*“because, *eoorakas, pepisteukas, thou hast seen, thou hast believed*”—art become a believer, art in possession of complete and intelligent faith. The perfect tense indicates that the present faith, grounded on the whole past, is genuine. And the words of Jesus which follow, the goal of the development of faith in the circle of those then believing, was the starting point for faith on earth: “Blessed are they who have not seen, yet have believed.” This is not a condemnation of sight. For Jesus had shown Himself to others, and they had seen. And unless some had seen, there could be no testimony to the fact. But it is a word of encouragement to those who could not see. “Blessed are those” of all coming generations, at any point in the future, “who having not seen Me” in the flesh, have yet, upon the testimony of those who have seen Me, have “believed.”

JESUS' SEVENTH APPEARANCE.

Persons, seven disciples; Place, Lake of Galilee, called also the Sea of Tiberias; Time, April-May, A.D. 30.

Matt. xxviii, 16; John xxi, 1-24.

Then, after these things, the Eleven went away into Galilee.

[*“Thomas,” in vs. 29 of E. V., is wanting in the best manuscripts, and is omitted by Tisch., Treg., Alf., God., Mey., Lange, West., Hort.]

And Jesus shewed (manifested, *ephaneroosen*) Himself again to the disciples at the Sea of Tiberias; and on this wise (in this manner), showed (manifested) He Himself. There were together Simon Peter, and Thomas, called Didymus, and Nathaniel of Cana in Galilee, and *James and John*, the sons of Zebedee, and two other (others, *alloi*) of His disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go (*come, erchometha*) with Thee. They went forth, and entered into a (the, *to*) ship,* and (in, *en*) that night they caught nothing. But when the morning was now come (morning was already coming on, *prooias de hedee genomenees*) day was breaking, R.V.,) Jesus stood on the Jesus suddenly pres- } shore; but the disciples knew ent on the shore. } not that it was Jesus.

Then saith Jesus unto them, Children, have ye any meat (anything to eat, *ti prospaghion*)?

They answered Him, No.

And He said unto them, Cast the net on the right side of the ship, and ye shall find.

Success following obedience.] They cast therefore, and now they were not able to draw it for the multitude of (the, *toon*) fishes.

Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's (*outer*) coat about him (for he was naked), and did cast himself into the sea. But (*de*) the other disciples came in a (the, *too*) little ship (boat, *ploiaroo*), (for they were not far from land, but as it were—only about—two hundred cubits), dragging the net with (full of, R.V.) fishes. As soon, then, as they were come to land (so when they got out upon the land, R.V.), they saw (see, *blepousin*) a fire of

[**Euthus*, immediately, of T.R., is wanting in the best MSS., and is omitted by most critical commentators.]

coals there, and fish laid (lying, *epikeimenou*) thereon, and bread.

Jesus saith unto them, Bring of the fish which ye have now caught.

Simon Peter went up (on board), and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken (rent *eschisthee*).

They breakfast with Jesus.] Jesus saith unto them, come and dine† (breakfast, *aristeesate*.)

And none of the disciples durst ask Him, Who art Thou? knowing that it was the Lord.

Jesus then cometh and taketh the bread, and giveth them, and the fish likewise.

This is now the third time* that Jesus showed Himself (was manifested, *ephaneroothee*), to His disciples after that He was risen from the dead.

Jesus' questions to Peter and Peter's answers. } So when they had dined (breakfasted), Jesus saith to Simon Peter, Simon, son of Jonas, (John, *Iooannou***) lovest (*agapas*) thou Me more than them?

He saith unto Him, Yea, Lord; Thou knowest that I love (*philoo*) Thee.

He saith unto him, Feed (*boske*) My lambs.

He saith unto him again the second time, Simon, son of Jonas, (John) lovest (*agapas*) thou Me?

[†*Aristaoo*, signifies to take any meal, except dinner or supper, also the lunch before the *deipnon*, *supper*, which was the chief meal of the day. Here it is the early, or morning meal.]

[*Not the third appearance, (for John records three others,) but the third to the apostles. John gives the other two in ch. xx. These we have considered. These manifestations reported by John are summed up by Paul thus: "Then of the Twelve." 1 Cor. xv, 5.]

[**The *Iooana* here, and in i, 42, of T. K., must give way to *Iooannou*, according to the best critical authorities. See Dr. Schaff's footnote on the two passages.]

He saith unto Him, Yea, Lord; Thou knowest that I love (*philoo*) Thee.

He saith unto him, Feed (tend, *poimaine*) My sheep.

He saith unto him the third time, Simon, son of Jonas (John) lovest (*philies*) thou Me?

Peter was grieved because He said unto him the third time, Lovest thou Me? And he said unto him, Lord, Thou knowest (*oidas*) all things; Thou knowest (perceivest clearly, *ginooskeis*) that I love (*philoo*) Thee.

Jesus saith unto him, Feed (*boske*) my sheep (sheeplings, *ta probatia*). Verily, verily, I say unto thee, when thou wast young thou girdest thyself, and walkeds whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

This spake He signifying by what (kind of, *poioo*) death he should (was to) glorify God.

And when He had spoken this, He saith unto him, Follow Me.

Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on His breast at (the, *too*) Supper, and said, Lord, which is he that betrayeth Thee? Peter (therefore, *oun**) seeing him, saith to Jesus, Lord, and what shall this man do (or, But how will it be with him, *outos de ti*)?

Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me.

Then, therefore, went this saying abroad among the brethren, that that disciple should not die (dieth not, *ouk apothneskei*): yet Jesus said not unto him, He shall not die (dieth not); but, if I will that he tarry till I come, what is that to thee?

This is the disciples which testifieth of these things,

[**Oun* is a reading adopted by all the critical edd.]

and wrote these things, and we know that his testimony is true.

John xxi has occasioned some critical discussion. It appears like, and by some critics is declared to be, an addenda. Some say it may be, others that it is not such. But its genuineness and authenticity appear well established.* And it has been ever received by the Church as a part of the sacred Scriptures.

It is quite often remarked that the apostles lingered in Jerusalem from a want of faith. But ten of the Eleven had, on the day of Jesus' resurrection, such convincing proof of the fact that no subsequent appearing could make it more certain. Their conviction is seen in the calmness of the word to Thomas "We have seen the Lord." They could not, hence, doubt but that He would meet them, as He had said, in Galilee.

The fact is that their leaving the city during the Passover week, would have been a wound to their own deep religious convictions, and a shock to those of their countrymen. That week closed on Saturday evening. They would not leave on the Lord's Day, to them already an holy day. On the day that Thomas' unbelief was wholly removed, they could return an unbroken company. And immediately afterwards they started for Galilee. Thither the resurrection story leads our steps.

Meta tauta, after these things—i.e., those which had wrought conviction of Jesus' resurrection in the minds of the disciples—they witnessed Jesus faithfulness to

[*See Lange *in loco*, Trench, *On Mir*, note xxiii.]

His word, "I will go before you"—the flock—"into Galilee." The words intimate that many days had passed since "these things," and that the disciples had time to think, in the quiet of Galilee, calmly, clearly, fully upon what they had seen and heard. Jesus* again *ephanerosin eauton, manifested Himself* to His disciples. This word, as used of Jesus' post-resurrection appearances, indicates (a) that they were always by a distinct act of His will; that the disciples did not, as during His life, see Jesus, but that He appeared to them; and (b) that He was visible to them only when He Himself, pleased to be. He did not now appear in order to prove that He had risen, but to instruct them in their duties, and to assure them of His blessing, as Risen, in their work for Him, and in their daily toil. This last was the object of the appearance by the sea of Galilee; and the object of the one on the mountain in Galilee, was to give His people the Great Commission. All the Galilæan appearances occurred during the latter part of April and first part of May, A.D. 30.

After these things Jesus showed, not His wounds, but Himself. And in this manner (*Grk.*) manifested He Himself. The disciples,—who may have been Aristion, and the John of whom Papias speaks as an old disciple of Jesus (Godet)—and five apostles, were together. These five were Nathaniel of Cana in Galilee, Thomas, called Didymus, Peter, and the two sons of Zebedee. James and

[*Alford omits the name. But no good reason can be given. It is found in B. C. Sin. Alex. Vat., and is retained by Tisch., Treg., Lange, Godet, Westcott and Hort.]

John are well known. We have already given a sketch of Thomas. Nathaniel, (whose name is equivalent to Theodore, a gift, or given of God), was a native, or resident, of Cana, in Galilee. He was, by one who could read the heart, specially characterized as a man of most guileless disposition, and of unswerving truthfulness—a character rarely paralleled in the Scriptures (John i, 47.) One of those devout Jews who had listened to John Baptist, he became one of the first six disciples of Jesus. This was within a week after His (Jesus') victory over Satan, and on the second day after John had pointed Him out as the Lamb, and as the Son of God. Jesus' answer to a remark of his showed him that He had heard his unuttered prayer, and so must be able to read his secret thoughts. He immediately confessed Him as the Son of God and King of Israel (John i, 46). If he be the one mentioned under the patronymic Bartholomew, and this is now generally admitted,* he was one of the twelve apostles. His name appears no more until here, as one of the seven who, after a night of fruitless toil, were witnesses of the miraculous draught of fishes, and of Jesus' seventh post-resurrection appearance.

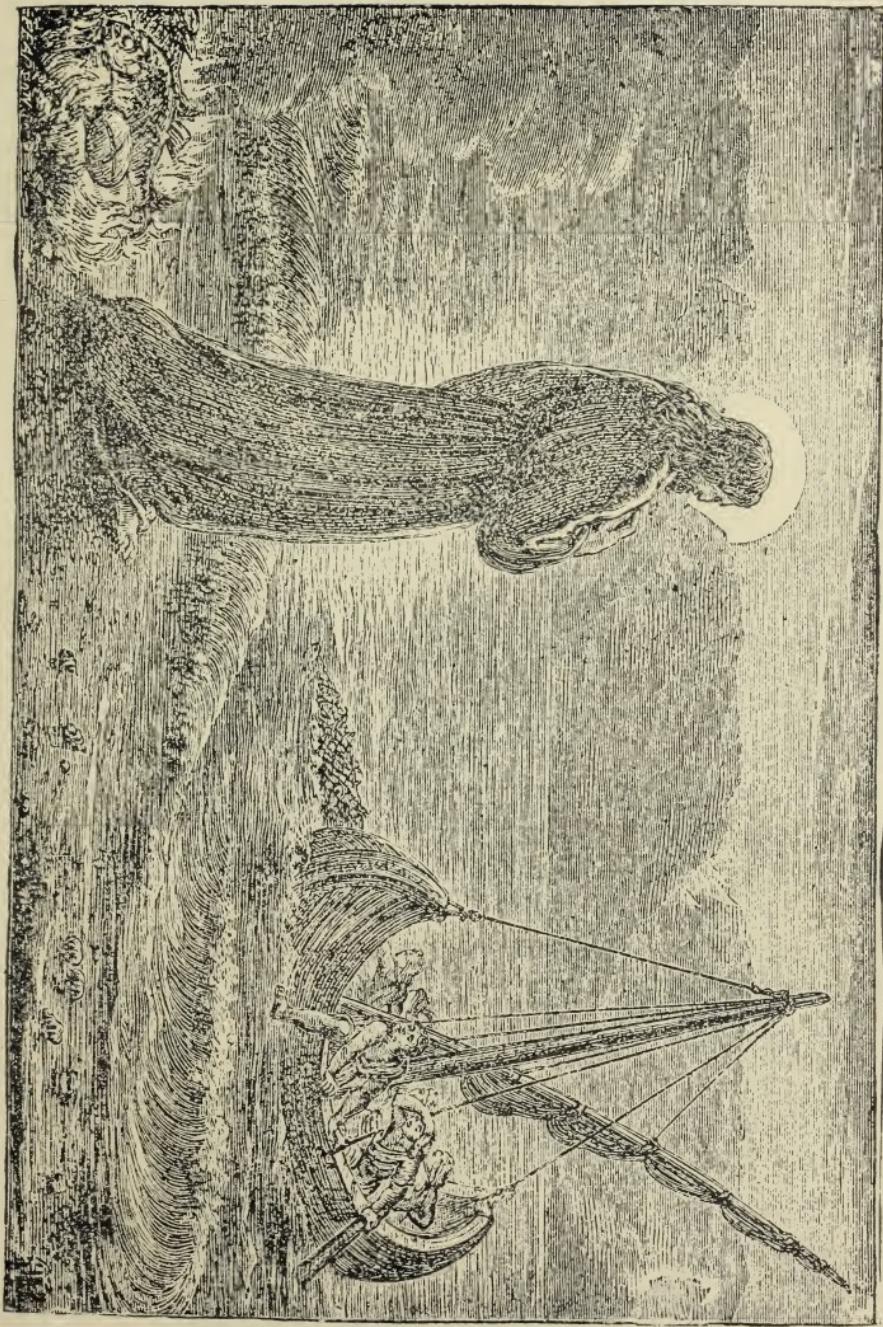
They were together to engage in their ordinary life-calling. Peter said, "I go a fishing"—not for pastime, but for livelihood. The rest said "we come with thee." They went forth from the place they were to that sea which would vividly remind them of their now Risen Lord. At once they entered the fishing boat, put off from

[*See note of Dr. Schaff in *Lange*, on John i, 45.]

shore and spent the night (the most favorable time for catching fish, Luke v, 5), in catching—nothing.

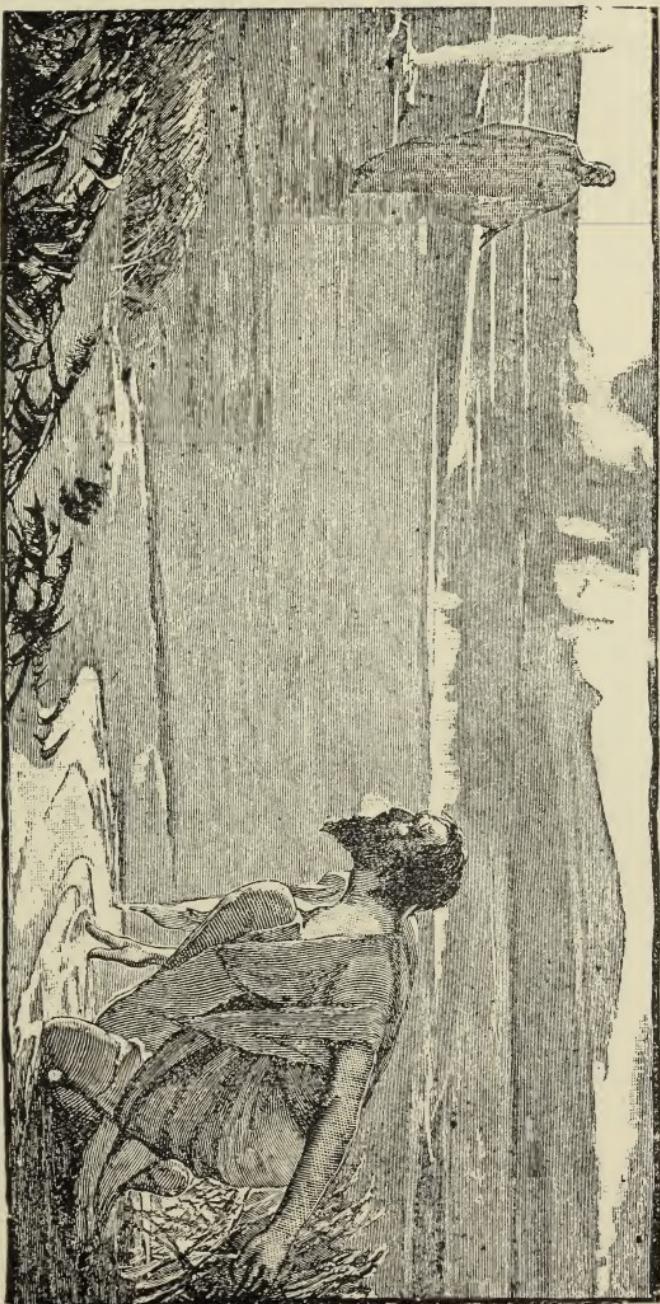
This scene is most prosaic. The men had passed through most extraordinary and amazing experiences. But not a trace of fanaticism, or unhealthy excitement can be detected in their deportment. Their minds were in a most healthy state, or they could not have passed this night in managing boats and dragging a net. They could act calmly and intelligently. Such men could not be easily deceived by fancies or myths. Such men, seeking to earn a livelihood by the honest and laborious toil of fishing, were not the men to construct a vast system of falsehood in order to impose it upon the credulity of mankind.

When the morning was breaking, or had already dawned—for the text wavers between *ginomenees* and *genomenees*—Jesus stood on the shore, distant about one hundred yards. The fishers saw Him, but did not know who it was. Unseen He may be near. Unknown He may talk with us. “Young men (*paidia*),” said He, “have you any relish to eat with the morning bread or breakfast?” for this is what *prosphagion* signifies; and fish was regarded as such a relish. This question, which anyone who needed a breakfast relish might ask of any fisherman, shows Jesus’ genuine human interest. “No,” they replied, showing that they did not recognize His voice. “Cast in your net on the right side of the ship, and you shall find,” said He—a remark suggesting that the net had been drawn up into the ship, and that they had stopped fishing. They acted upon His suggestion.



“When the morning was now come, Jesus stood on the shore.”

IT IS THE LORD.



This shows the ascendancy of the Unknown Man. And their obedient faith in His word had an abundant reward. So full was the net of fishes that they were not able to draw it up into the ship. The night of toil was followed by a morning of joy. And this magnificent draught may possibly have suggested the immense success which would follow their preaching when they became fishers of men.

This scene recalled to John another similar morning scene on this same sea and shore, two years before, April-May, A.D. 28. Then, as now, the disciples, after a night of fruitless toil, let down their net in obedience to Jesus' word, and caught a multitude of fishes. Then Jesus called four of His disciples to become fishers of men.

The coincidence struck John. He began, perhaps, to recall the tones of voice. Suddenly the fact flashed across his mind, and he expressed it to Peter, "It is the Lord." John contemplates, and divines. His eagle eye of love is the first to recognize. But Peter is the first to act, and that, too, with characteristic promptness and energy. Being naked, except the garment next the skin, which decency demanded—a sight common in the East to this day—he, out of proper respect for Jesus, put on his *ependuteen, upper tunic* (the garment worn between the inner tunic and outer coat, his fisher's blouse; which was without sleeves, and extended to the knee), and girt it fast, so that he could swim freely. Then he jumped into the lake, and swam to shore. The rest followed in a small boat, dragging the full net with them. They found on the shore, when they reached it, a fire of coals, and

this and the subsequent appearances (save the one to James, His brother, which was for his conviction and conversion), point forward, and are the pledge and promise of His abiding presence and actings in His church, by His Spirit, for all time. This one was, generally for all the disciples, and specially for Peter.

It was to the former a manifestation of His confidence and love, of His recognition of their bodily needs, of His abiding interest in the daily calling and toil of His own, and of the true honor which He sets on that toil. It was His showing them symbolically, (a) through the draught of fishes, the success of their preaching; and (b) through the repast that He had provided, (1) that, in His work, they might depend upon Him for both spiritual and temporal assistance, and (2)—in asking them to bring of the fish which they had caught—that the satisfying of their needs would depend upon the concurrence of the two factors, (a) His blessing and aid, and (b) their faithful work: “Thou shalt eat of the labor of thy hands” (Ps. cxxviii, 2.) He, in this action, pointed out the unity and harmony of the physical and spiritual creation. And He also thus made known, through this symbol, too, such important truths as these: the difference between casting the net on the one side of the ship where nothing but exhaustion comes from the toil, and the casting of it, in obedience to His command, upon the other side and having it full, as the result; the dependence for blessing and success, in any enterprise, upon His presence, and obedience to His word; and the assurance that He proposes, has ready, and gives to His people a morning

meal before He sends them out to work for Him.

It was to Peter a time and event of transcendent importance. And the resemblance between the present and previous scenes in his life is very marked. He had received a call to the ministry after a miraculous draught of fishes. This was now after a similar draught restored to him. He had lost his office from his denial by a fire of coals. By this confession now, by another fire of coals, he regains it. Breakfast being over, a conversation followed between Jesus and Peter. Of his sin in denying Jesus he had, on the night of its occurrence, repented most bitterly. He had been specially named by the angels as one to whom the Risen Redeemer would appear. Doubtless, during the appearance to him alone on the evening of the resurrection, he had been pardoned. Now he was restored to the apostleship. Thrice addressing him by his name, Simon, son of John, which would recall to him his natural state (see page 95), out of which Jesus had brought him, into which again his fall had plunged him, and from which grace had a second time rescued him, He put that question, thrice repeated,* which goes to the very core of the subject,

[*We give, in parallel columns, the
Questions. Answers.

Commands.

- | | | |
|--------------------------------------|---|---------------------------------------|
| 1. Lovest thou Me more than these? | Yea, Lord Thou knowest that I love Thee. | Feed My lambs. |
| 2. Lovest, <i>agapas</i> , thou Me? | Yea, Lord, Thou knowest that I love Thee. | Feed my sheep, <i>probata</i> . |
| 3. Lovest, <i>phileis</i> , thou Me? | Lord, Thou knowest all things, Thou knowest that I love Thee. | Feed my sheeplings, <i>probitia</i> . |

which Peter alone could answer, and which, together with his replies, are the counterpart of his three-fold temptation and denials: Simon, son of John, *agapas, lovest thou Me more than these?*

This verb, *agapas*, describes the love eternal, unchangeable, and pure, which belongs to God, and also the reverential love grounded on high graces of character, which the child of God should ever bear and cherish towards Him, and towards his fellow men (Matt. xxii, 37, 39, *Grk*). It points to the love of the will, that pure and perfect affection which includes veneration, reverence, and the deepest subjection to the object loved. And this love has the highest value—"more than these." This phrase, *pleion toutoon*, may refer to the subject loving, or to the object loved. It is exegetically, the former. "Do you, Peter, who said, 'though all shall be offended because of Thee, yet will I never be offended,' love Me more than you love these, your brethren?" This question, while gently reminding Peter of his boast, and fall, gave him an opportunity to speak out honestly his real sentiments with purified confidence and reverent joy.

This appeal was direct and sudden. Peter felt its force. But unembarrassed by it he promptly replied. *Agapas* was a height to which he could not conscientiously rise. But he used a word which came out clear, full and strong from the depths of his consciousness: "Yea Lord, *philioo, I love Thee.*" This verb expresses the personal love of human affection and relationship. He draws no comparisons. Yet conscious of his own weak-

ness, and with an implied self-distrust that is beautiful, he appeals to Jesus' profound and personal knowledge of the heart: "Thou knowest that, despite my errors, faults and fails, I have a true personal love for Thee."

Do you love Jesus? This is the root-question. This is the true pivot upon which everything must turn. Hence, Jesus, having said, "Feed My lambs," puts the question a second time: *agapas, lovest thou Me?* A second time Peter replies by *philoo*, *I love Thee*, Thou knowest. God must be the object of *philein*, before He can be the object of *agapan*. And in his second use of *philoo*, Peter is evidently struggling to rise consciously from the *philein*, which he has, to the *agapan*. Then Jesus having told him to feed His sheep, puts the question the third time. But now, as if to help Peter up, He comes down to his word: "*phileis Mee, lovest thou Me?* Do you have towards Me the love of personal affection?"

This seemed a severe thrust. It apparently called in question not the reality, but endurance of, the *philein*, the personal affection, the lower kind of attachment which he had claimed. It was an appeal to his most self-penetrative knowledge. Its object was to deepen his consciousness of his fall, and to recall both the proud presumption with which he had overvalued himself, and the cowardly debasement with which he had so shamefully denied his Lord. And this, not to lacerate the wound afresh, but to produce genuine humility. And this it did. Peter was sorrowful (*Greek*). With very deep feeling, he, for the third time, repeated his *oidas*

Thou knowest all things, &c. This verb signifies the actual perception of an object, (a) by the senses, (b) by the mind. Thou hast from Thyself (perfect, middle), an actual perception of *ta panta, all things*. Thou perceivest, and hast perceived, My heart, and every fact and feature of my life, my fall, my penitence. And from this perception, *ginooskeis*, *Thou hast come to know*, hast gained a knowledge of the fact—for this is the force of this verb—“that I love Thee.” Thus Peter opened his whole heart to Jesus’ inspection. And Jesus, in the word, “the time is coming when thou must choose between denial and confession, and when confession will be death,” showed Peter how certainly He knew all things.

To Peter’s thrice-repeated answer Jesus gave a thrice-repeated commission. The first one was, *boske ta arnia mou, feed my little lambs*. They, first and most of all, need nourishment; not discipline so much as abundance of good and wholesome food, given from a loving heart and by a loving hand. And Jesus used the verb *boske*, which signifies simply *to feed*, and implies personal care in the feeding. The second one was, *poimaine ta probata, feed My sheep*. This is a higher and more comprehensive verb than *boske*; lead, like a shepherd leads a flock. It includes the whole idea and office of the shepherd, leading, guiding, feeding. Here the pastoral care and oversight are declared to be an equally important office with the gathering in. “Feed My *probata, sheep*.” The sheep, and also the lambs, belong to Jesus. Peter shows us (1 Epis. v, 2-4), how deeply he had learned this lesson, and how careful he

was even in the words he uses to recognize this fact. And when any preacher dares to take that word into his mouth and say, "my church," "my flock," he, if the church is really one of Christ's, shocks the instincts of the spiritual mind, and robs Jesus of His rights. The pastor is simply a shepherd, and he should feel and recognize this fact as much in the words he uses as in the duties which he performs. He is to feed Jesus' *probata*, the strong, *full-grown sheep*; also the *probitia*, (the reading of A.B.C. Sin. Vat., and adopted by Tisch., Treg., Alf., Lange, Godet), *the little sheep*, *i.e.*, those half-grown, (a term expressing tenderness), and *arnia*, *the little lambs*, *i.e.*, the children and the little ones in faith and spiritual growth. He is *boskein*, *to feed*, *i.e.*, give the most personal care to the whole flock, not over-looking any, and *peimainein*, *lead*, like a shepherd, into the green pastures, by the quiet waters of grace, and under the shelter of the Man who is a hiding place from the storm, and a refuge from the tempest. The study of the Epistles, and especially of Acts xx, 28, with the context from vs.18, on, shows how thoroughly the apostles had learned this great lesson, and how constantly, and conscientiously they acted upon it.

John undoubtedly gives the exact words. And these, with the narrative in which they are embedded, suggest Jesus' object in putting these questions. We repeat. His prayer had kept Peter's faith from failing. His look had melted Peter's heart to contrition. His appearance to Peter had given assurance of forgiveness and restoration of soul. He would now restore him to

the apostleship, to the place where, being converted, he could strengthen the brethren and glorify God by his death—a privilege which he had forfeited by his unbelief and denial. But love to Jesus, and voluntary self-devotion, are indispensable conditions or pre-requisites, on which ministry for Jesus depends. Therefore these questions were put. They were rightly answered. Jesus, therefore, in His commission, “Feed, &c.,” restored him to the place in the apostolate which he had forfeited by his fall.

Another object was the emancipation of Peter from the thraldom of self. The sharply incisive questions opened to Peter the depths of his own being. He saw that love was there, but that it came not from himself, but from grace, upon which also the continuance and growth were dependent. Thus was he taught, and filled with, humility. Thus he saw the folly of any confidence in the flesh. Thus he learned to cling only and always to Jesus for all. And he now knew that he could feed the lambs, and be shepherd over the flock, as Jesus would have the work done, only by being filled with love, and by drawing all his supplies from God.

And another object yet was to prepare him for the trial and death so painful to the flesh, so abhorrent to the will, which were before him. Jesus constituted him a witness in the full power of a martyr-faith. In the words, “thou shalt stretch forth thy hands, and another shalt gird thee, and carry thee whither thou wouldest not,” He signified to him by what death he should glorify God. To this end he pledged strength to serve

without fear of a second denial, and grace to die as a martyr should. And such a lesson would lead Peter forever from all egotism.

To call into present exercise the consciousness of this self-surrender, Jesus said to him, "Follow Me"—in the power of resurrection, in the path of testimony and suffering, by the way of the cross, to the rest in which that path ends, and to the glory to which that resurrection leads. And thus He now, in spirit, makes good that promise given him at the Supper: "Whither I go thou canst not follow Me *now*; but thou shalt follow Me *afterwards*" (John xiii, 36.)

Soon as Jesus had spoken these words he commenced withdrawing from the company. Peter, taking the words in a literal sense, promptly followed. Turning about he saw John—who, having heard the words as though addressed to himself, was also following behind—and asked, "Lord, and what shall this man do?" We hear the answer, which says that some will die before, and others will tarry till, He comes. We see in Peter, who soon suffered martyrdom, and in John, who lived to be very old in the service of Jesus, two types of ministry, one, those who testify by martyrdom, the other, those who testify by speech and by pastoral activity. We see Jesus and the two going on. And though in Matthew we have another appearance, and in Luke ascension, yet in John this is the last glimpse we get. On the eye follows them until they are out of sight, and Jesus has gone up to heaven.

JESUS' EIGHTH APPEARANCE.

To the Eleven, and to above five hundred at once.

Place: On a mountain in Galilee.

Time: April-May, A.D. 30.

Matt. xxviii, 16-20; Mark xvi, 15-17; 1 Cor. xv, 6.

After that He was seen of above five hundred brethren at once; of whom the greater part remain unto this present (*i.e., about twenty-five years after the Ascension*) but some are fallen asleep.

Then the Eleven disciples went....into a (the, *too*) mountain where Jesus had appointed them. And when they saw Him, they worshipped Him; but some doubted (hesitated).

And Jesus came and spake (having come, spake,) unto them, saying, All power (authority, *exousia*) is given unto Me in (*en*) heaven, and in (*on, epi*) earth. Go ye therefore into all the world and preach (*keerugate*) the gospel to every creature: and teach (make disciples of, *matheetuesate*) all (the, *ta*) nations, baptizing them in the name (into the name, *eis to onoma*) of the Father, and of the Son, and of the Holy Spirit: He that believeth and is baptized, shall be saved; but he that believeth not shall be damned (*katakrithesetai*): Teaching (*didaskontes*) them to observe all things whatsoever I have commanded you. And these signs shall follow them that believe: in My name shall they cast out demons; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover. And lo, I am with you always (all the days *pasas tas heemeras*), even unto the end of the world (of the age, *tou aioonas*). Amen.

This was the chief and most decisive meeting of Jesus with His disciples after His resurrection. It was the

only meeting which, with its time and place, He had appointed; and its importance, significance and solemnity were very great. There the Church received her great commission.

Mark speaks only of, Matthew gives special prominence to, the Eleven. But the solemnity of the discourse seems befitting only to an assembly which would represent the entire infant Church. The promise of this meeting, given before His death, evidently respects the gathering together of the flock scattered by His death (Matt. xxvi, 31, 32.) This promise, repeated on the morning of His resurrection when He had made the appointment, and mentioned also by the angels (Matt. xxviii, 7, 10), was given to the women, who also, certainly, were included in it, and who were told to tell it to the disciples, whom Jesus calls My brethren (John xx, 17). This appointment, and the fact of His resurrection, would be rapidly circulated among all the faithful. All who could would be gathered *eis to oros, to the mountain where etaxato autois He had appointed them.* For His word was, "*kakei mee opsontai, there shall they see Me.*" And the universal conviction of the church in all ages has been that then and there were gathered the more than five hundred brethren of whom Paul, twenty-five years later, speaks, as having seen, at one time, Jesus alive, and part of whom were living when he wrote.*

The mountain on which this assembly gathered is

[*See Stier's admirable remarks. *Words of Jesus.* viii, 278.]

unknown. Perhaps it was Tabor, perhaps the mount of Beatitudes, where the Sermon had been delivered, and which was near the sea of Tiberias.

But whatever the mountain, there they assembled, and there *ophthee* (Paul), He *was seen* by the eye.* And *idontes auton*, having seen, *i.e.*, having perceived Him, by the senses knew Him. His majesty was so apparent, showing that He presented Himself in the glory of His divinity as well as in His exalted humanity, that they “worshipped:”† *hoi de, but some* few, not of the Eleven, but of the others, doubted, we are frankly told. The some doubted, hesitated, not whether Jesus was arisen, but whether this was Jesus. Then, *prosalthoon—elal-eleen—legoon* (words belonging to the majesty of His appearance), Jesus, *having come nearer* to them, to all, especially to those who doubted, *spake, saying*, and His presence and words took away all doubt.

The consciousness of His position as King and Judge, as well as Saviour, must have stamped itself on His face, and appeared in His bearing, as well as in His words. His themes were of commanding importance: His exaltation and lordship, as Messiah; the conversion of the nations, and their discipling by the testimony of men; and their obedience to Him. He issues great commands, and gives boundless promises. To Him, as Eternal Son, power was given from eternity (Matt, xi, 27); and now it is given to Him as God-Man, obedient Servant and

[*The verb is from the obsolete verb, *apto*, from *ops*, the eye.]

[†*Auto*, Him, because wanting in B. C. Sin., and other vers., is omitted by the best critics.]

Risen Lord. And as such, He, with ascension, took full possession of that glory which, as Eternal Son, He had before the world began. To Him, as Jesus, *edothee pas-exousia, all authority* was given, and all power to execute it, "in heaven," where is the origin, ground and seat of His dominion, "and on earth," where this authority and power are to be exercised over nature and over all flesh (Matt. ix. 27; John xiii, 3; xvii, 2.)

Thus does He represent Himself as Lord of Heaven and of earth, and declare (a) that universal lordship is in His hand, and (b) that He exercises the kingly office of power, as of grace. And because of this He claims the discipleship and obedience of all nations. "Go ye" (*oun, therefore*, Matt. is not genuine), He said, to the church which He had already founded on the confession of His Person. As at Pentecost He poured out The Spirit on the whole assembled church, so here, not to the apostles alone, but to all—for no discrimination is made—He commits these instructions for the world's evangelization. "Go ye," seeking to bring the world into willing and loving subjection to Me; by truth as the only weapon, by persuasion and conviction of the truth as the only ground in the heart. "Go ye into all the world"—progressive, penetrating, unresting, unlimited movement this—"and preach the Gospel." That is, everywhere announce My life, death, resurrection and salvation (1 Cor. xv, 1-6). Do not preach at, around, away from, or something else for, it, but it itself. Teaching is for the saved (Tit. ii, 11, 12). The gospel is for sinners. Do not teach doctrines labeled the gospel. But

preach the glad tidings of grace in all their fulness, comprehensiveness and tenderness. Preach them with simplicity and fervour, and with all that clearness and profound conviction of their importance and blessedness which will carry conviction to understanding, conscience and heart. Preach them "to every creature." Tell every human being that My salvation is for him if he will have it. Tell every one the consequences of not believing, and of believing and being baptized. Tell also of the signs that *parakolouthesei, shall proceed along with* all them that believe. (Matt. xvi, 17.)

The gospel must precede, and is a condition of the making disciples of all nations. The verb, *matheeteuoo*, (in E.V., *teach*,) is used transitively, in N.T., to make a disciple of one (John iv, 1; Matt. xiii, 2-; xviii, 20; xxvii, 57; Acts xiv, 21; x, 41.) It marks the point where one who has not been, is, under the preaching of the gospel, willing to become, a disciple. This is shown in his being baptized, or if he has been baptized in infancy, in recognizing the parental act as his own. Having brought them to this point, how to make disciples, by leading them to be willing to become disciples, Jesus goes on to say, *baptizontes** (present participle), *baptizing* them *eis to onoma, into the name* (Matt. xviii, 50), as into Christ, &c. (Rom. vi 3; Gal. iii, 27). The *eis to &c.*, means (a) the element in which, (Mark i, 9; Rom. vi, 3, 4), (b) the object to which (Matt.

[*The reading of the T. R. retained by all modern critical editors, is found in Cod. Sin. A., and in most MSS. Two MSS. only have *baptizantes*.]

iii, 11; Acts ii, 35), or (c) the authority by which (1 Cor. x, 2; Acts x, 48) one is baptized. *To onoma, the name* comprehends all that belongs to the person. It is not the essence, but the expression and manifestation of the essence. The name of God stands for, and comprehends the nature and all that belongs to God, as revealed (Ex. vi). The phrase, *bap. eis to on.*, signifies (a) the subjective recognition, and (b) the objective admission. Paul's word is very strong. By one Spirit we are all baptized into one body (1 Cor. xii, 13; Gal. iii, 27; Rom. v, 1)—all become partakers of the nature of God.

The noun is in the singular, not names, but name—one name. The juxtaposition is equal, without distinction or division. While there is independency of consciousness, there is unity of essence. The phrase points out both equality and personality. It is a plain statement of the trinity of the Divine Nature. And this truth, because taught in the same connection in which the mission is commanded and the baptism appointed, must be fundamental. From this point all christian truth must issue, and in it must end.

“In the name of the Father, and of the Son, and of The Holy Spirit.” This formula, now first spoken, finds its source in the baptism of Jesus. There, Father, Son and Spirit were first fully revealed in adorable unity. The Father bore, the Son received, witness, and The Spirit abode upon Him, *i.e.*, the Son. The Father had manifested Himself in sending The Son. The Son had manifested Himself in coming, and in resurrection, and soon would in ascension. The Spirit would manifest Him-

self in out-pouring. And people become disciples, by being baptized into the name of this Three-One God, who has thus been manifested.

Didaskontes autous, teaching them, i. e., the baptized. The grace that brings salvation to the lost, teaches the saved. The process is, preach the gospel—baptize—teach. Give instruction to them, teach. Teach what? *Teerein, to have an eye upon,* watch narrowly, observe to keep, in faith and act together in living unity, *panta, all* that I have commanded. Teach the facts and all the doctrines which come out of the facts: teach the promises and precepts with their foundation and extent: teach all things that have been received from My life and My words. Tell them everything which I have commanded, and tell them that all is to be observed.

And lo, I, who now stand before you in My glorified humanity, and who will ascend (for otherwise He could not be with His disciples in every place and in all time), am with you, by My Spirit, for light, strength, comfort, assistance, defense, *pasas tas hemeras, all the days*—the dark and distressful, as well as the bright ones—as I have been, though not always visibly, present with you since My resurrection—*eos tees sunteleias tou aioonos, until the end of the age,* or dispensation.

This is the great word to that little company on that little mountain, in little Galilee. This is the great task for that company. By them the whole world is to be won. And yet the whole wisdom and power of the world is incapable of winning one soul to God. This is the last great resurrection appearance given in Matthew,

and Jesus' last word. It links the Church's warfare, work and conquest with His sufferings and death. It shows the connection between this work and His resurrection. And its closing words, "lo, I am with you all the days," linger, like the song of the summer bird, in the soul.

JESUS' NINTH APPEARANCE—TO JAMES.

Date and circumstances unknown. Place, probably Jerusalem.

JESUS' TENTH APPEARANCE—TO THE ELEVEN.

Place, Jerusalem, Mount Olives, and the Bethany slope.

Time, Thursday, May 18th A. D. 30,

This appearance was in connection with His Ascension, and was followed ten days after, Lord's Day, May 28th, A.D. 30, by the Descent of the Holy Spirit.

Mark xvi, 19, 20; Luke xxiv, 49-53; John xx, 30; xxi, 25; Acts i, 2-14; ii; 1 Cor. xv, 7.

After that He was seen of James.

Then of all the apostles whom He had chosen. To whom He showed Himself alive after His passion, by many infallible proofs, being seen of them forty days and speaking of the things of the kingdom of God: until the day in which He was taken up, after that He, through The Spirit, had given commandments unto them. And being assembled together with them, He commanded them that they should not depart from Jerusalem, but wait for the promise of The Father, which, saith He, ye have heard of Me. And ye are witnesses of these things. And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence.

When they therefore were come together, they asked

Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel?

And He said unto them, It is not for you to know the times or the seasons which the Father hath put in His own power. But ye shall receive power after that the Holy Spirit is come upon you: and ye shall be witnesses unto Me, both in Jerusalem and in all Judæ, and in Samaria, and unto the uttermost part (end) of the earth.

So then, after the Lord had spoken unto them—and when He had spoken these things—*having* led them out as far as to Bethany, He lifted up His hands and blessed them. And it came to pass while He blessed them, while they beheld, He was parted from them, *and* taken up; and a cloud received Him out of their sight. And He was carried up, and received up into heaven: and sat on the right hand of God.

And while they looked steadfastly toward heaven as He went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so (*will, eleusatai*) come in like manner as ye have seen Him go into heaven.

And they worshipped Him.

Then returned they with great joy unto Jerusalem, from the mount called Olivet, which is from Jerusalem a Sabbath-day's journey. And they were continually in the Temple praising and blessing God. Amen.

And when they were come in, they went up into an (the, *ta*) upper room, where (they then) abode, both Peter and James, and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphæus, and Simon Zelotes, and Judas (John) the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of

Jesus, and with His brethren. The number of names together were about one hundred and twelve.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues (tongues parting or distributing themselves), like as of fire, and it sat (rested itself), upon each of them. And they were all filled with the Holy Spirit; and began to speak with other tongues, as The Spirit gave them utterance.

And there were dwelling at Jerusalem Jews, devout men out of every nation under heaven.

Now when this was noised abroad (when this voice was heard), the multitude came together, and were confounded (troubled in mind), because that every one heard them speak in his own language (dialect). And they were all* amazed and marvelled, saying one to another, Behold are not all these which speak, Galilæans? And how hear we every man in our own tongue (dialect), wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in (inhabitants of) Mesopotamia, and in Judæ, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome (Romans here present), Jews and proselytes, Cretes and Arabians we do hear them speak in our tongues the wonderful works of God! And they were all amazed, and were in doubt, saying one to another, What meaneth this (what can this be)? Others mocking, said, These men are full of new (sweet, *gleukous*) wine.

[**Pantes, all,* is found in Cod. Sin. but is wanting in B.D. The best writers omit it.]

But Peter, standing up with the Eleven, lifted up his voice, and spake forth unto them, saying, Ye men of Judæ, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words. For these are not drunken, as ye suppose; seeing it is but the third hour in the day; but this is that which hath been spoken by the prophet Joel:

And it shall be in the last days, saith God,
 I will pour forth of my Spirit upon all flesh:
 And your sons and your daughters shall prophesy,
 And your young men shall see visions,
 And your old men shall dream dreams;
 Yea and on my servants and on my handmaidens in those days
 Will I pour forth of my Spirit; and they shall prophesy.
 And I will shew wonders in the heaven above,
 And signs on the earth beneath;
 Blood, and fire, and vapour of smoke:
 The sun shall be turned into darkness,
 And the moon into blood,
 Before the day of the Lord come,
 That great and notable day:
 And it shall be, that whosoever shall call on the name of the
 Lord shall be saved.

Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs, which God did by him in the midst of you, even as ye yourselves know; Him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless* men did crucify and slay: whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it. For David saith concerning him,

I beheld the Lord always before my face;
 For he is on my right hand, that I should not be moved:
 Therefore my heart was glad, and my tongue rejoiced;
 Moreover my flesh also shall dwell in hope:
 Because Thou wilt not leave my soul in Hades,
 Neither wilt Thou give thy Holy One to see corruption.
 Thou madst known unto me the ways of life;
 Thou shalt make me full of gladness with thy countenance.

[*Or, men without the law.]

Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins He would set One upon his throne; he foreseeing this spake of the resurrection of the Christ, that neither was He left in Hades, nor did His flesh see corruption. This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He hath poured forth this, which ye see and hear. For David ascended not into the heavens: but he saith himself,

The Lord said unto my Lord, Sit thou on my right hand,
Till I make thine enemies the footstool of thy feet.

Let all the house of Israel therefore know assuredly, that God hath made Him both Lord and Christ, this Jesus whom ye crucified.

Now when they heard this, they were pricked in their hearts, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do?

Then Peter said unto them, Repent, ye, and be baptized every one of you in (upon, *epi*) the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit; for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

And with many other words did he testify and exhort, saying, Save yourselves from this untoward (crooked) generation.

Then they that received* (having received) his (the,

[**Asmenoos, gladly,* is wanting in the most important MSS., ancient Versions and Church Fathers. It is cancelled by Lachmann, Tischendorf and Alford.]

*ton,) word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine (teaching), and fellowship, in (the, *tee*) breaking of bread, and in (the, *taiς*) prayers.*

And fear came upon every soul: and many signs were done by (through, *dia*) the apostles. And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as (*kathoti*) every (any, *tis*) man had need. And they, continuing daily (day by day, continuing steadfastly), with one accord in the temple, and breaking bread from house to house (at home), did eat their meat (food) with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the Church daily such as should be saved (those there were being saved, *soozomonous*).

THE CLOSING WORDS OF THE GOSPEL ACCORDING TO JOHN.

And many other signs truly did Jesus in the presence of His disciples, which are not written in this book. But these things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name. And there are also many other things which Jesus did, the which if they were written every one, I suppose that even the world itself could not contain the books which should be written. Amen.

The appearance to James is mentioned only by Paul. When, where, and for what object it was granted we are not informed. Not improbably its object was the conversion of His brother, who hitherto could not accept

Him as the Messiah (John vii, 5), and who ever after is found associated with the apostles.*

The last appearance was to all the apostles. This was in Jerusalem. There, were the parting words to be spoken, the Ascension to occur, and the foundation of the Church to be laid. Thither, within a day or two of the Ascension, the apostles and others had returned from Galilee—perhaps by express direction of Jesus.

From Jesus' words at the Supper, and to Mary at the tomb, they expected, most probably, that Jesus' return to the Father would be open and most august. Intimations of the day when, may have been given. This was Thursday, May 18th, A.D. 30. Besides Mark's intimation, Luke's is the only account of that day's occurrences. He introduces his statement by a brief summary covering the forty days. While yet in the world Jesus had shown Himself equally to all, beseeching men to be reconciled to God, and seeking to win their confidence by services of unwearied love. But they had rejected and hated Him and His Father, and had put Him to death. Hence, they were not entitled to see Him now in resurrection, and on His way to the highest heavens. But to those who had received Him as the Christ, the Son of God, He, during the forty days, *paristeesen eau-*

[*Two of Christ's apostles were named James. The elder of them, John's brother, was put to death by Herod (Acts xii, 2). The other, Jesus' brother, was called The Less. It is not certain which of them Paul means. If the first, Paul probably learned it by tradition; if the latter, he might have had it from James himself when he saw him at Jerusalem (Gal. i, 19); and who was still living, A.D. 57, when this epistle was written.]

ton, made Himself present, zoonta, living, meta to pathein auton, after His suffering to, and in death. While optanomenos, being seen, and legoon ta, speaking the things pertaining to the kingdom of God, He gave to them pollois tekmeeriois, many evidences, so established as to be incontestable—the word in classic Greek signifies settled, fixed—that He who had been dead was alive. There was not, as to this fact the slightest possible room for doubt. This continued achri tees heemeras, until the day in which He was taken up. And on that day, filled with events of commanding importance and absorbing interest, they not once lost sight of Him until He disappeared in the cloud.

These words are introduced by a word—*sunalizomenos* being assembled—which plainly points to a general gathering, assembled at a place and time appointed by Jesus. About to reveal His last will and instructions, and then depart, He wished the apostles and the rest (Acts i, 21) to be present. And the significance and solemnity of the meeting are seen in this, that no word of the same kind is used of any other post-resurrection meeting.

He had accomplished His work, and upon it, as the foundation, had placed the Church's mission. He had already breathed The Spirit into His disciples, opened their understandings, and given them the first (John xx, 21-23) and the second (Matt. xxviii, 18-20) parts, and now in connection with His Ascension is about to give them the third part (Acts i, 8) of His great commission. The whole commission is very comprehensive and very strong. “All power is given unto Me in heaven and in

earth;" this is His authority. "Ye shall be witnesses unto Me;" these were the persons. "Go ye therefore;" this was the command. Its essence is implicit and absolute obedience: go always and anywhere when He bids, hasten when He draws (Philip ran, &c.), pause when He restrains. Henceforth they were to be of great, and their testimony of supreme, importance. "Begin at Jerusalem" where my name is a by-word and reproach, where atonement has been made, the people are being prepared, The Spirit is to be first received, the church's foundation laid, and whence the word of God is to go forth (Is. ii, 3-5). Widen then the sphere of thy labors. Having witnessed in Judæa, the field of My labors, the land of promise, the first congenial soil, enter "Samaria," the missionary field between Judæa and the Gentiles, and "white already to harvest." Then go everywhere, "into all the world," "among all nations," "unto the uttermost part of the earth"—so that no region, however desolate and unpromising may be left unexplored—"and to every creature," how sunken, debased and bestial soever he may be; this was to be the field of operations. "Teach," "preach the gospel," "preach repentance and remission of sins in My name;" this was the work and the message. "He that believeth and is baptized shall be saved," "whosoever sins ye remit they are remitted unto them," "he that believeth not shall be damned," "whosoever sins ye retain they are retained;" this defines the character, and reveals the greatness of the work. This is the assurance to those addressed of the unalterable certainty of the results

of the reception or rejection of Christ. "Baptizing them in the name of the Father, the Son, and the Holy Spirit;" this was the badge of discipleship. "Teaching them to observe all things whatsoever I have commanded you;" this was the law of the house. "Lo I am with you always, even unto the end of the age;" this was the assurance of His presence and support, and of their success, by His Spirit, until He come again.

This was their great commission. To live and preach worthily in the exalted position in which it placed them, they must have divine aid. And "*idou, behold*"—a word which expresses the uniform intervention of this aid—"I send the promise of the Father which ye have heard of Me." Nor must they, from apprehension of personal danger from the Council, from love to their native Galilee, nor from a desire to get at work, leave the city, but "*sit still, kathizate, until enduseesthee, ye be clothed* with power from on high." The explanation which defines this word by equipping, or furnishing, is superficial, and robs it of its profound importance. In the Old Testament (*Sept. Ver.*) this word is constantly used to express the sudden afflatus of The Spirit. Gideon, Amazai, Zachariah, &c., were "*clothed*" with The Spirit. In the New Test. we have, "*clothed with Christ*" (*Rom. xiii, 14; Gal. iii, 27*). So here, clothed with, not *exousia, authority*, but *dunamin, power*; hence, inwardly. It is that inward power (vs. 8) that entire, internal penetration and actual possession which completely penetrates and clothes the moral nature, which gives evidence of its presence by the expression of power correspond-

ing thereto, and which is received always, but only from, and by, the baptism of the Holy Spirit.

This was the complement of the in-breathing. The latter, though real and precedent—for no in-breathing, no baptism—was but provisional. For The Spirit went away with Jesus, and was, when He came, sent down by Him from Heaven. This was from Him as the Ascended, as that was from Him the Risen, Head. By this He would initiate them into Ascension, as He had by that into Resurrection. Now, instead of getting constantly drawn into and being defiled by evil within and around, instead of, though seeking, finding not perfect rest, they had liberty and triumph, could tell of the power of this new life, could gather the Church on resurrection ground, and were possessed of that susceptibility by which they could be gradually prepared for the suddenly coming fulness. This—for the order is perfect—is the spark, that the flame, this the dew, that the copious shower, this gives intelligence of the new man, the consciousness of being according to Christ, which must precede the service for Him; that, the power for that service. This fits men as vessels to receive, that, as channels through which to pour forth, the fulness of God. In fine, by this, they will know when that comes, that it is The Spirit of Christ the glorified God-Man, who is so gloriously poured out, making their testimony to Him to be felt in intellect, conscience and heart, to the conversion of men—the blessed results of the living waters flowing abroad.

But “tarry ye in Jerusalem,” for the Revealer and

Minister“of the promises which are yea and amen in Me,” for Him who is the supreme gift in which all others terminate, and without which you cannot begin your work. “For John truly baptized with water”— I indeed, said John, baptize with water unto repentance. This cannot give cleanness of heart. But it is the sign of a higher baptism: “The Mightier than I cometh. He shall baptize you with the Holy Spirit;” and this is an action on the soul. These words were now recalled by the true Baptist. “John baptized with water, but ye”—in whom I have breathed The Spirit, whose understanding I have opened, who now are, in a profound sense, spiritual men, *i.e.*, organs of The Spirit, “ye shall be baptized *in*” (*en*, in all the passages,) overwhelmed, most richly endued, “with the Holy Spirit.” Water refreshes the body, and revives its strength. This will give freshness and strength to the soul. Water changes the outward condition of the body, as to purity. This will completely penetrate all your mental and moral powers, give that sanctification which is the end and aim of man’s renewal, power also proportionate to the work, and the stamp of Divine authority upon what you, under the Spirit’s direction, do and say.

John adds, “and with fire,” Fire, like water, is an emblem of The Spirit, as “The Spirit of burning.” Fire consumes matter. The Spirit destroys the power of the old nature, thus showing its destiny. The sacred fire by its pervading energy dissolved from the bands of this world what was offered in sacrifice, and thus set it free to ascend, as sweet incense, to heaven. So The Spirit sets free the mental and moral powers from the bands

of this world, that they may be wholly consecrated to God. He kindles a fire in the soul, which, while the man muses, burns, which makes one fervent in spirit, and full of energy. He purifies the lips—as He did Isaiah's—so that the thoughts burning in the soul shall come out through the tongue of fire. And He also purifies the people, that they may be zealous of good works.

All this was the preparation for that eventful day—for the baptism which was to come “not many days hence.”

During the forty days Jesus had spoken much about the kingdom of God. And His now speaking of the baptism of the Spirit* suggested the question, “Lord, *apokathistaneis, wilt Thou restore again, &c.?*” The verb is used in classic Greek to express restoration to former place and state. And it has a similar meaning in Matt. xii, 13; Mark iii, 5; viii, 23; Luke vi, 10. So here. The disciples had no doubt but that the kingdom would be restored. Jesus' death, resurrection, instructions, commission, and promise of The Spirit had dissipated the Jewish and carnal ideas which they had entertained (Luke xix, 11, &c). They saw that The Spirit would be in that kingdom. Their understandings had been opened to understand the Scriptures. In them they had read of that visible kingdom for the ancient people of God, of which Gabriel—who surely could not have had the carnal Jewish ideas—spake to the Virgin (Luke i, 24), and unto which all nations should come. Though they surely could not, after vs. 3, cherish any conception

[*Most critical scholars are agreed that *hoi men oun sunelthountis, when they had come together*, vs. 6, refers to the meeting on that day.]

of that kingdom inconsistent with its spiritual character, yet they shared not in that tendency, now so wide-spread, to spiritualize everything. They received the promise and prophecy concerning that kingdom just as they had been given. They saw the close connection between this outward kingdom and the inward conversion of the Jews. They ask not whether it would be re-established, for of that they had no doubt. And Jesus, by silence on this point, confirmed that conviction. But they asked as to the time. Dost Thou restore—the verb, *apokathistanais*, is in the present tense—now, *en too chronoo*, *in this time*, the kingdom to Israel? And as they based their expectation of this restoration of the kingdom in its outward form, upon the prophecy and promise as they understood them, their question practically was, Will it *now* be restored in the sense in which we understand it was promised? And will it be introduced by the power from on high?

No epoch can be affirmed of an imaginary event. But Jesus affirms an epoch of this kingdom as a reality, in the apostles' conception of it. He justified the strong desire for its coming. The New Testament, as well as the Old, speaks of it. And it will come.

But the time when? This feature of the question Jesus rebuked. It showed that they were not having that waiting, that quiet and becoming spirit to what He had said which they ought. They were impatient as to the time. "It is not," He said, "for you (Matt. xiii, 32) to know *chronous*, *the periods*, spaces of time forwards, *e kainous*, or *epochs*, the appointed periods (1 Thes. v,

1), which, not *Theos, God*, but *ho Pateer, the Father, ethetho, has fixed* in His own *exousia, authority* and power. The kingdom is sure, but only after epochs, which the Father had determined, and, for the present, concealed.

But, instead of receiving this information, ye shall, not many days hence—in contrast with the times and seasons—receive *dunain, power*, from on high—the prophetical (Is. xxxii, 15) and oft-repeated expression for heaven—by and after The Holy Spirit's coming upon you. And ye shall be, not prophets of the future, but workers in the present, and *martures, witnesses* of the past—witnesses to, or martyrs for, Me, as the case may be. While recognizing the coming kingdom, whose foundations they were, by their testimony and by the power of The Spirit to lay in the convictions of men, He calls attention to present and practical work in the kingdom of grace. They were to proclaim the works of God, in Christ, and Christ's death and resurrection for the salvation of men. This was work enough to occupy all their time and thoughts. And it was worthy of their noblest aim and efforts; for no work is more holy, comprehensive, and, though arduous, honorable.

This was Jesus' last word. It was given to all. It constituted the whole company of believers witness-bearers and martyrs for Him during all the time until He comes again. Such, always and everywhere, even to the uttermost ends of the earth, must they be during the whole period of His absence. HE GIVES NO PROMISE OF THE WORLD'S CONVERSION

BEFORE HE COMES. This was not in their commission. Their business was to preach His gospel. Their testimony must be given regardless of the consequences either to themselves or to their hearers—given in the power of The Spirit—given actively and efficiently while they were watching and waiting for their Lord.

Let us now look back through the appearances of Jesus, and endeavor to find out what was His object in them. There were ten post-resurrection, and three post-ascension appearances. Five were given the day of His resurrection. One of these was to Mary Magdalene, at the sepulchre, about 8 or 9 A.M.; one to one group of the women, shortly after, on their way to the city; one to Clophas and his companion, on the way to, and at, Emmaus, in the afternoon and evening; one to Peter, in Jerusalem, about, or just after sunset; and one to the Eleven (Thomas absent) and others, in Jerusalem, and after dark. One week later one was given in Jerusalem, to the apostles, Thomas being present. The next two were in Galilee. One of them was to seven disciples at the sea of Tiberias, and the other was to the Eleven, and above five hundred others, on a mountain. The next one was to James, His brother, time and place unknown—perhaps in Jerusalem, perhaps in his Galilean home. And the last one was in Jerusalem and on Olivet, on the day of His ascension. Three of these were to individuals, Mary Magdalene, Peter and James. One was to two persons (the Emmaus one), one was to seven (the sea of Tiberias one), and the other three

were to many, one being to over five hundred people. The first appearance was on April 9, the last on May 18th. Some were in houses, some in the open air, and all of them long enough in time, and varied enough in incidents, to allow those who saw them to decide intelligently as to them being realities.

One purpose of the five granted on the first Lord's day was to convince His followers of the reality and completeness of His resurrection. And the object in them all was, not merely the proving of the fact that He actually had arisen, but also the establishment in their minds of the identity of His Person as risen, with His Person as crucified. Thus would He revive and confirm their faith in Him as the Christ—the foundation of which had been laid during His life, but had been greatly shaken by His death. And the reason why He would establish this is most important. His resurrection was salvation, first to Himself (Is. xlix, 8; 2 Cor. vi, 2), and next, to us. As He expiated sin for us in dying, so He becomes life for us in rising again (Acts xiii, 38, 39). His appearances were to them, and, as established, to us, immovable assurances of both facts. We live in Him.

Besides the general purposes, each appearance had a special one. In the first one Jesus comforted the one, Mary, who so ardently sought His lost body. In the second He, through the women, made an appointment to meet His brethren in Galilee, as through Mary. He sent a message to them concerning His ascension. In the third He re-animated the dying hopes of the two disciples, and in the fourth one He raised up the penitent

Peter, with assurances of forgiveness. In the next two, after having satisfied His disciples of His identity, He explained to them, from the Scriptures, the necessity of His death and resurrection, opened their understanding to understand them, imparted to them The Spirit, and gave to them His commission. In the next one He restored Peter to the apostleship, and in the next blessed His brother James with conversion (John viii, 5), and with a call to the apostleship. And in the last one He gave His final instructions, and impressed upon His followers that powerful missionary spirit which lasts to this day. Each of His three post-ascension appearances had also a special object. The one to Stephen, near Jerusalem, and shortly after Pentecost, was for his personal comfort, and for a testimony to the Jews. The one to Saul of Tarsus, near Damascus, some months later, was for his conversion, and for his call and introduction into the apostleship among the Gentiles. And as in the last post-resurrection ones He gave His instructions concerning the planting of the church, and the preaching of the gospel for a witness among all nations during this dispensation, so, in His last post-ascension ones granted to John in Patmos, sixty years after Ascension, He showed through him, to the church, her uneven and sorrowful history during this dispensation, and her triumphs when He comes. Here is a wisely graduated progression. These appearances, when studied in their development, as seen in the continuous narrative, show unity and completeness of plan. And this plan is profoundly psychological, and holily organic. And all this

shows that the appearances could not possibly have had a subjective origin in any apostle, nor in one or all of the writers. Each and all could only have originated in one mind, and that the mind of Jesus Himself. The appearances must, all of them, have been objective. And the plan shows that the object of them was immeasurably more than merely to work in the minds of the disciples the conviction that He (Jesus) had arisen from the dead.

We return to the narrative. One great object of Jesus' coming was the settlement of the question as to the lawful sovereignty over the earth. This, to be complete, must be over all the forms and forces of matter, as well as over those of sin, and over the intellect and affections of man. There must also be the lawful victory over the usurper, and his consequent expulsion with that of sin and sorrow, from the earth. This could be accomplished only by One who had all of nature's forces under his control. If Jesus be the Champion, He must be all victorious. And He was. By His faith He had overcome the world. By The Spirit's power and sword (*i.e.*, "the word of God") He had overcome the devil. By His holy life and expiating death He had overcome the flesh which had corrupted us through sin, the law (by satisfying its demands) which had condemned us because of sin, and death which overtakes us because of the condemnation of the law. By these victories, He, as a member of humanity, had restored it to its true place. His resurrection was a proof of this restoration. But resurrection is only a partial victory over the physical

world. By moral victories Jesus had wholly overcome the world in its ethical aspects. By the same victories He had overcome it in its physical aspects, so far as these related to its solid parts: partially, during life, by such victories as the turning of water into wine, by the feeding of thousands by a few loaves and fishes, and by walking upon the water; and wholly by His resurrection. To complete these victories, He must overcome the world in its aerial aspects. That is, He must ascend. Here, the "must," which appears so constantly in His life, comes into full force. Ascension is a necessity to, as well as a crown of, victory. How otherwise could He show that all the forces of nature are under His absolute control? Or, that in Him humanity realizes its destination, which, from the beginning, was to serve as a free instrument for the operations of the infinite Creator, God: "Thou didst set him over the works of Thy hands; Thou hast put all things under his feet."

On another ground, also, Ascension "must" be, and hence was, a reality. As far back as April, A.D. 27, Jesus had plainly intimated to Nicodemus His own Ascension as the Son of Man to the local Heaven. And He gave as the ground of, and reason for, this fact, viz: that He had descended therefrom (John iii, 13). His words, "came down from heaven," plainly declare His consciousness of having Himself lived in Heaven as His true native place. And to that Heaven must He personally return. Subsequently, in A.D. 29, He repeated the same fact to a crowd: "What! and if ye shall see the Son of Man ascending where He was before." (John vi 62.) This

ascension must be the opposite of "coming down." Hence it could not be His death. This fact He expressed by *hupsoothenai, lifted up*, but never by *anabainein, ascend*. He again said, after His resurrection, "I am not yet ascended, but I ascend" (John xx. 17). And after the historical fact (of ascension), this same verb was used by the apostles to express that fact. (Eph. iv, 8-10; Acts ii, 34.)

This Ascension was, further, a necessary factor in Jesus' personal development. When He came down, "*heauton ekenoose*, He *emptied Himself, morpheo Theou, of the form of God*, and took upon Himself the form of a servant." Both acts were conditions necessary to His human existence, in order to His work upon earth. But that work being finished, He must, of necessity, resume "the form of God," of which He had emptied Himself. This was in His view when He said in His High-priestly prayer, "Now, O Father, glorify Thou Me with the glory which I had with Thee before the world was." The answer to this prayer necessitated Ascension; and it was for Him a postulate of faith. By it His Person, as the Son of Man, was elevated to the Divine state which He had possessed as Son of God. By it, and in His Person, was God's design in respect to humanity (and to the Universe) perfected. Through Him, the ascended Man, is preached the forgiveness of sins. In Him all believers are one. In Him are they raised up, and made to sit in heavenly places. Through Him came Pentecost, whereby His baptism becomes partaken of by believers, and they become, in moral being, like Him.

And this must be followed by *Parousia*, whereby their bodily condition must become like His, and His ascension become theirs.

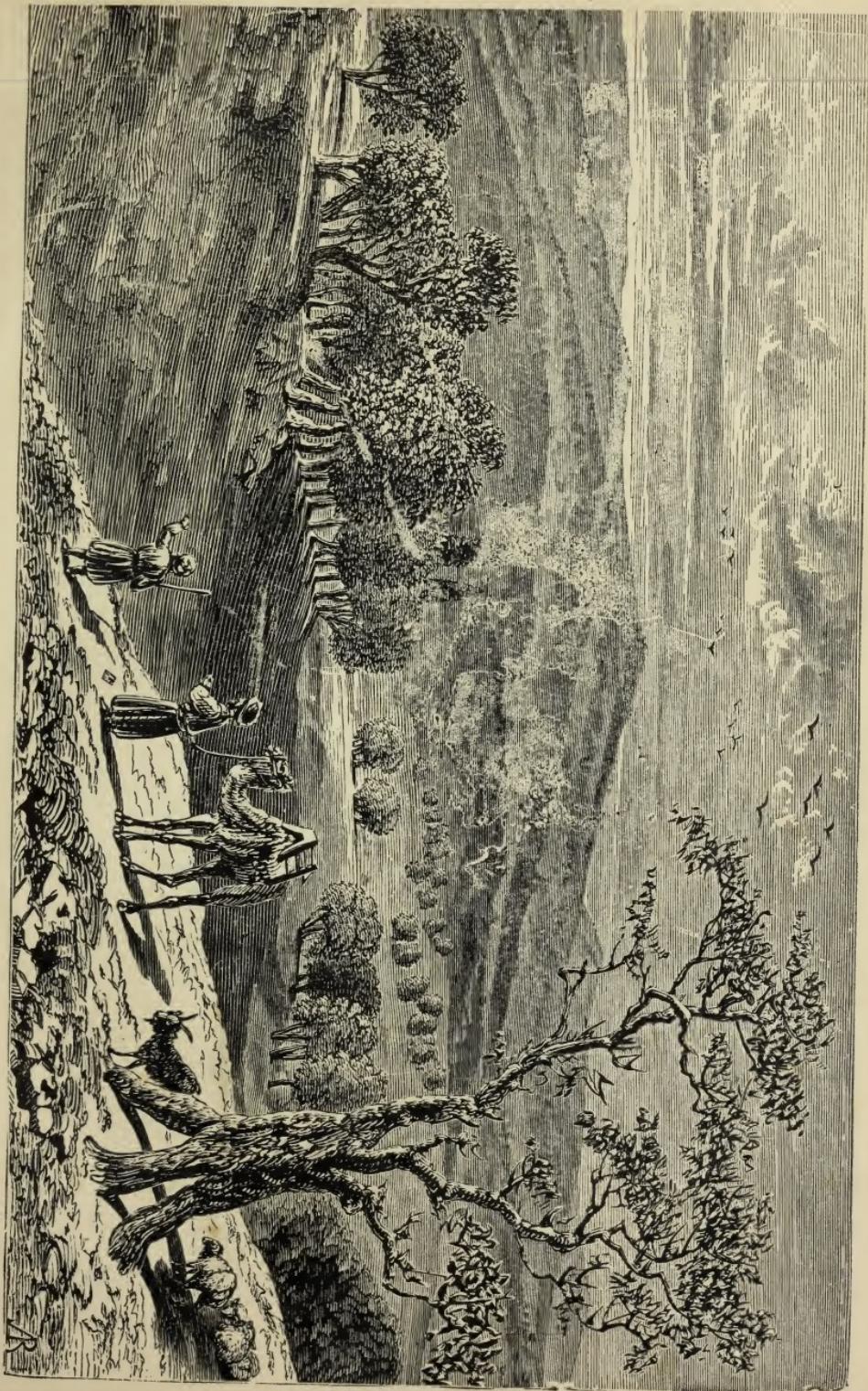
Further, the living waters must flow "from the throne of God and the Lamb." Heaven, not earth, must be the point of departure of The Spirit. He must come, as The Spirit of Jesus, consummated as The Christ, by the complete glorification of His nature; as The Spirit of The Son, formally restored to the glory which He had with The Father before the world was; as the bestowment—for this was the prerogative of royalty—as The Spirit of The Father, sent from Him by the Son. Only when the Son was re-instated in the plenitude of the Divine condition, and glorified in Heaven, could The Spirit come down officially, and glorify Him on earth. And thus only could He (Jesus) live in the heart of believers, and act through them on the world. Ascension, hence, was a necessity to the perpetuation of His cause in the world.

Up to the last moment Jesus faith and disposition were, without intermission and without wavering, turned to the eternal light of God. Thus He, through The Spirit, purified His Body into heavenly light. Thus was it thoroughly prepared for full glorification. And what remained but that it should be glorified in Heaven?

This was the third feature of His glorification. The hour for this consummation had come—Thursday, May 18th, A.D. 30. And the Narratives tell us how it was accomplished. Of their genuineness there has never been any doubt. Nor ought there to be any of the fact they

tell. It was publicly announced immediately afterwards in Jerusalem (Acts ii, 33, 34). It was constantly taught by the Apostles, and firmly held by the early church as an article of faith (Rom. viii. 34; x, 6; Eph. i, 19, 20; ii, 5, 6; iv, 8, 10; Col. iii, 1; 1 Tim. iii, 16; 1 Pet. iii, 22.) And in the Hebrews more weight is attached to Jesus' ascension than to His resurrection. Jesus had finished all His instructions. He had—as the participle, *sunalizomenos, having assembled*, clearly shows—brought them specially together in order to take leave of them. The final meeting was in some house in Jerusalem. There He began His talk, during which—as the comparison of the two Narratives suggests—He led them out of the house and city, *eōos (pros. Alex.) eis Bethanian, in the direction of, near to,* in the neighborhood, perhaps sight, *of Bethany*, which lay at the foot, or on the slope, of Olivet, a mile from its summit, and on the farther side from Jerusalem. This slope was the scene of His deepest humiliation and sorrow; and its brow, of His sublimest elevation. And on that mountain His feet shall stand when He comes again* (Ez. xi, 23; Zech. xiv, 4.) On the projected spur of the Mount, which overhangs Bethany, and in a recess furnished by the hills, is a spot which best meets all the conditions of the narratives. Stanley remarks: “On the wild uplands, which immediately overhang the village, He withdrew from the eyes of His disciples, in a seclusion which could nowhere else be found so near the stir of a

[*Mount Olivet lies between Jerusalem (from which it is separated by the valley of Jehoshaphat), and Bethany (from which it is separated by a little ridge of hills.)]



MOUNT OF OLIVES.

mighty city—a long ridge of Olivet screening those hills and those hills the village beneath them, from all sight or sound of the city behind, the view opening only on the wide waste of desert rocks and ever-descending valleys, into the depths of the distant Jordan and its mysterious lake. At this point the last interview took place. ‘He led them out as far as Bethany,’ and ‘they returned’ probably by the direct road over the summit of Mount Olivet.”*

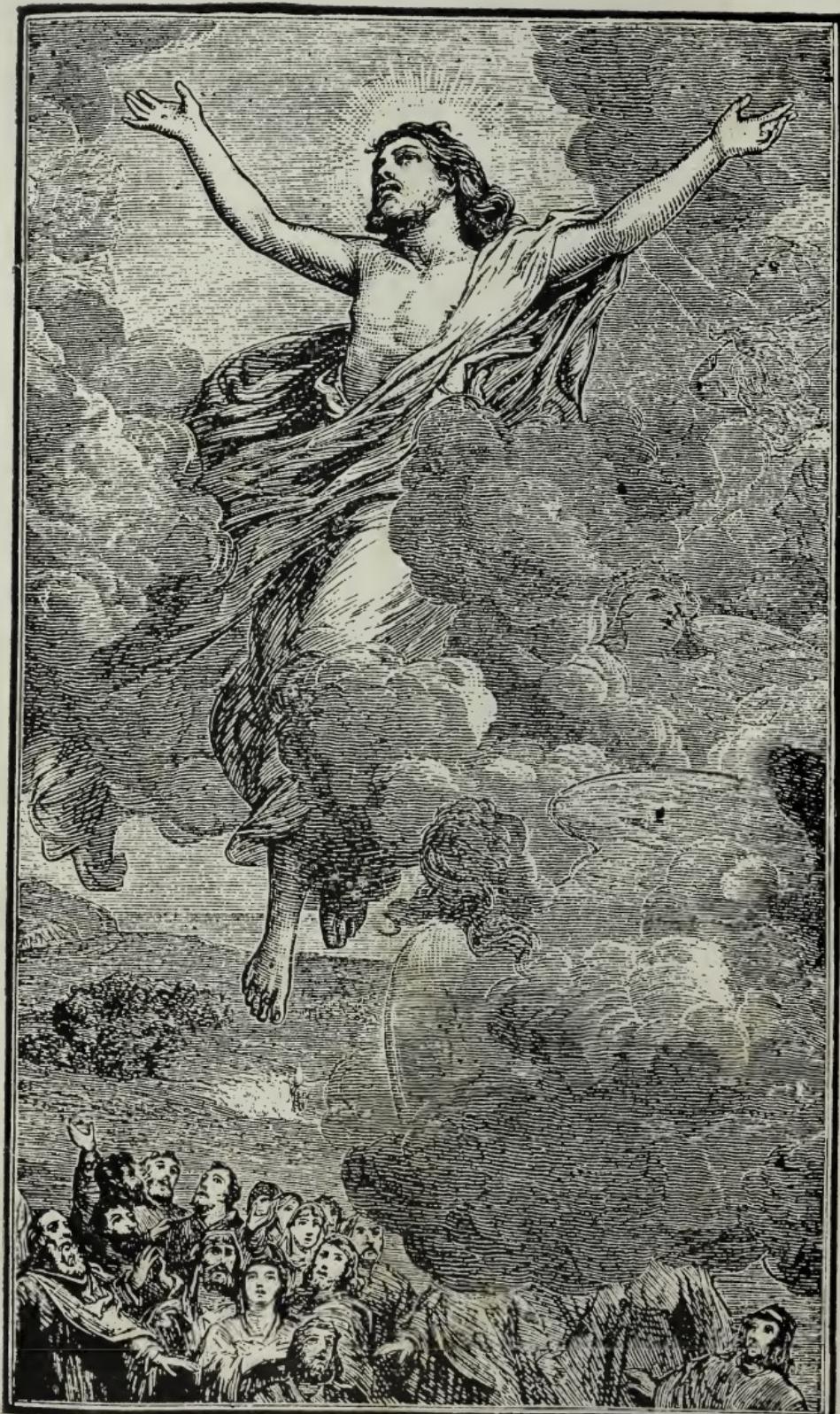
In all former post-resurrection disappearances Jesus vanished suddenly from sight. How? and whither? no one knew. He had said, “I go to the Father.” The coming of the promised Spirit will be proof of this fact. “For if I go, I will send Him to you.” Now, about to leave the scene of His labors and sorrows, He will depart from them visibly, so that they, by the testimony of their senses, can declare that He, in His humanity, had ascended to Heaven; and that they, after the coming of The Spirit, could say, “He lives! He lives with the Father! He lives for us!”

He led them to the brow of Olivet. Jerusalem, where He had been rejected and slain, where His gospel would be first preached, and the foundation of His church be laid, lay in full view before Him. He was, while walking, speaking to them as a Prophet and King, who would establish a Heavenly kingdom on earth. They now see that while saying, “Ye shall be witnesses unto Me unto the uttermost part of the earth,” He—as the typical practice ever had been—lifted up His hands over them. It was the blessing of the departing yet remain-

[**Sinai and Palestine*, pages 189, 190.]

ing—"with you always"—Lord, as High Priest. The Aaronic high priest thus blessed the people as he came forth from the Temple (Lev. ix, 22). And se Jesus, who came forth visibly from the invisible world for the last time till He comes again, and is just about to return to Heaven, there to act as our High Priest, blessed His disciples. Thus the marks of His atoning sacrifice were beginning already to be glorified in His hands. This act was, further, the sealing to them of the results of His Resurrection; a sign and pledge also of the bestowments of "the Power from on high," which His hands would soon be, and never cease, giving; and a sample of His actings as "Priest upon the throne" during "the times and seasons" until He comes as King to reign. *Kai en to eulogein, and while in the act of blessing them, kai tauta eipoon, and while saying these things*—i.e., the final words closing with "the uttermost part of the earth" (Acts i, 4-8)—and while *blepontoon autoon*, they *were intently gazing* with a clear, continuous gaze until He was hidden in the cloud (reminding us of His *theooreete, &c., ye shall see* the Son of Man ascending, &c., John vi, 62), *diestee* (second aorist intransitive) *ap' autoon*, He *drew back*, and separated Himself from them, and *epeerthee* (first aorist indicative, passive), *was lifted up* (the beginning of Ascension), *kai aneleepes-thee, was borne*, or carried *up* (nature's law of gravitation being obedient to His will), gradually ascending, and, while going up, blessing His disciples, *kai nephelee hupelaben auton, and a cloud, passing beneath, received Him*, and hid Him from their eyes—and this was the

fourth Triennial Rec.



THE ASCENT INTO HEAVEN.



THE ASCENSION.

end of the ascent as visible to them. *Kai anephereto eis ton ouranon,* was borne or carried up* (the verb *anephereto*, implies some kind of a conveyance), *into heaven*. This was His assumption (1 Tim. iii, 15). The cloudy pillar was the heavenly chariot which, in the Theophanies of the Old Testament, carried Him, as the Angel of His (God's) Presence, before the people. Here it was the cloud. And the use of the verb in Acts without the accompanying words, *eis ton ouranon*, of Luke, shows that already, when The Acts was written, the Ascension was a recognized fact in the consciousness of the primitive church. The verb, *epeerthe, lifted up*, describes, locally, the experience of Jesus in the ascending, and spiritually, the act of the Father in raising Him to a higher position, and to greater power. The whole description shows that His departure was not the troubled passing of a mortal from earth, needing prayer and support, but the magnificent movement of a Conqueror, who, having overcome all foes, goes away, leaving behind Him the blessing of His glorified Being. And the physical features in which His Ascension is portrayed, form a picture which has been celebrated in christian song; and also in christian art, by Raphael, Titian and Paul Veronese. And the present participle, *poreuomenon, going* (Acts i, 11), expresses His motion from one place to another, and His own voluntary action therein. Upward was He borne until He disappeared in a cloud. Onward,

[*This clause is wanting in Sin., and in some other MSS.; but most critical editors retain it. The weight of MSS. authority is vastly in its favor.]

dieleeluthota (par. per. mid.) *tous ouranous, passing,* Himself, through—not “into” as our Version has it—*the heavens* (Heb. iv, 14), He ascended *huperanoo pantoon toon ouranoon*, “far above all heavens” (Eph. iv, 10), into the “Heavens of heavens” (Deut. x, 14; 1 Kings viii, 27; Ps. lxviii, 33; cxlviii, 4), to the right hand of God—the place of majesty, where the self-revelations of God take place, whence the manifestations of Divine power proceed, and where, shortly afterwards, He was seen by Stephen, as he, full of the Holy Spirit, looked up into the opened heavens.

Such was the sublimely fitting close of His life on earth. Such He knew it would be. The consciousness of His Divine Sonship, Messiahship, mission, and of most certain victory had given its peculiar current to His thought, and explains the peculiarity of His intercourse with men. Lifted up into the sunshine of His anticipated resurrection and ascension, He could, as He moved in the midst of men bowed down by sorrow, or crushed by the terror of death, lift them up. With most exquisite human feeling He could sympathize with men. Yea, more. Since His own soul was in the sunshine of those deathless regions which lay far beyond the tomb in the garden, He could, with the power of His anticipated triumph, cheer and sustain them. Before the brightness of that sunshine the prospects and promises of earth had disappeared, its sorrows, privations and sufferings had been patiently borne, its proper enjoyments had been sweetened and sanctified, and His soul, when the dark, heavy clouds of death were gath-

ered over Calvary, was in perfect peace. Man cannot fully describe what He endured during life, and especially during the hours preceding death. But many may know something of the sunshine of resurrection which illumined His soul. By the introduction of sin the Divine harmony had been disturbed: man had lost his place of blessing, and God had been denied His glory. But the Son of Man in His dying, put things into their proper places. Sin was expiated. Death was dethroned. Man's blessing was secured, and God's glory was established. Having scattered in the realms of death the seeds of resurrection-life which will, at His second coming, spring forth in resurrection bodies, He came forth laden with all the fruits of victory. These effected vast and most beneficent changes in the history of man, and in the destiny of earth. These opened the way for the pouring of resurrection-life into the race, and the lifting of it up. These ushered in the morning of the new creation, and prepared the way for the kingdom of God. As the Anointed Man He had walked through the various paths of life, and had presented therein the first untainted human fruits to God. As the Risen Man He had showed Himself alive, and with hands extended in blessing, had ascended to Heaven. He thus became the exalted Man. As such He sits on the right hand of God symbol this, of His omniscience, omnipresence and omnipotence. In Him dwells all the fulness of the God-head bodily (Col. ii, 9). Proof, this, of His right to, and future investiture with royal dominion over all the earth (Ps. cx, 1; Dan. vii, 13, 14; Phil. ii, 10).

On that throne He sits, carrying on His work of blessing. There will He sit, until all who are of His risen flesh shall have been brought in to form the "one new man," and have come to the measure of the stature of the fulness of Himself (Eph. v, 30), until He comes in the clouds of heaven—as assuredly He will—to occupy His own throne, and His toes be made His footstool. Rest, honored Jesus, in Thy triumph! We adore Thee! We rejoice. If we follow Thee where Thou wast, we forget not where Thou art. Born in a stable, Thou livest in the stateliest of palaces. Cradled in a manger, Thou occupiest the chair of kingliest state. A Sufferer from penury, and possessed of no place to lay Thy head, Thou art now Heir of all things. Endurer of contradiction against Thyself, Thou art now adored and worshipped by the hosts of heaven, and by the truly noble and holy of earth. Once Thou wast without form or comeliness in the eyes of men, who saw in Thee no beauty to make Thee an object of desire. Now, the brightness of the beams which irradiate from thy glorious countenance fills all heaven with light, and makes the inhabitants thereof, and all those who are going thither, to shout aloud for joy.

This gladness is most disinterested. This ecstacy of delight which fills our souls as we see Thee ascending, begins and ends with Thee. It is Thy triumph as that is related to Thyself that makes us clap our hands with joy, and bids us to summon all nature to share in our gladness, and join in our adoration, our homages, and our praise of Thee.

And we also find our souls pouring forth praise and

gratitude to Thee, Thou triumphant Christ, for all that Thou in Thy life, death, resurrection and ascension hast done for us. Thou hast settled the question of a life triumphant over death, and thus hast most thoroughly satisfied man's original instinct and longing after immortality. The resurrection and exaltation of the whole man, body and soul, are assured. Thou hast settled forever the whole question of sin in all its aspects and issues. Put to death because our offenses were upon Thee, and "tasting death for every man," Thou hast removed every hindrance out of the way, and hast become the Author of eternal salvation unto all them who believe and obey Thee. Thou hast forced open (not by violence, but in the way of righteousness,) the gates of the grave, and death at Thy bidding must give up its prey. Thou hast opened the Kingdom of Heaven for all believers. And now all who approach thereto by the way of Thy cross find a welcome entrance. And as we meditate upon these, and all the blessings, benefits and privileges that come to us from and through Thee, Thou ascending Lord, our souls cannot repress their exultation. We are happy as we see Thee ascending. Sharers of Thy triumph, we follow Thee now by faith, and will, in our resurrection-bodies be caught up to meet Thee in the air by and by.

The cloud which had received, and was ascending with, Him, had disappeared in the upper distance. And as the disciples, forgetful of all else *atenizontes eesan*, were gazing intently—into (*eis*) the (*ton*) heaven, upon por-

euomenou autou, Him going, lo, suddenly and unexpectedly, two men in shining garments *pareisteekeisan*, *were present* to them. Were they Moses and Elias? or, were they two future witnesses? (Rev. xi, 3), or the two that stood by the women at the tomb? (Luke xxiv, 4). Or were they two of those who had come out of the tombs on the morning of Jesus' resurrection? (Matt. xxvii, 53.) They addressed the disciples as Galilæans? Was it because they themselves had been Galilæans. Or were they angels in the form or appearance of men? We cannot tell. We only know that they had come from heaven to tell men on earth of the fruitlessness of looking after Jesus. He had gone up into Heaven, no more to return until the times and seasons had been filled up. Until then He would be seen on earth no more. But then He would come again; come in like manner as they had seen Him go away, that is, in His glorified humanity, visibly, in glory, and with His hands stretched out in blessing; come to stand, as He had just then stood, on Mount Olivet (Zech. xiv, 2).

This was their message. Soon as it was delivered they disappeared from view. The heavens were silent and serene. The circling worlds moved on in their stately orbits, but to their utmost bounds they felt the undulations of this magnificent movement—a most fitting crowning of a career so beauteous and beneficent, and whose tragic close had saved a race and a world.

Jesus had gradually raised the minds of His followers to a new conception of the unspeakable greatness of His work, and the infinite excellence of His Person.

Just now had they witnessed a sight of the most exalted character. The rising slowly, majestically, and without visible agency, and the vanishing into the depths of heaven which they witnessed, convinced them that the Conqueror of Satan and death was the Master of nature's laws, which reverently obeyed His will. They saw that the body filled completely by The Spirit was capable of partaking of exalted power and of the highest life. They knew from the Heavenly visitants that the gates of glory had opened to let their Master in, and that the promises would be fulfilled in their enduement with power. This thrilled, this filled their hearts with ecstatic joy. They could contain no more. Another assurance that He should come again, pledge this of the victory of His cause, was a blessedness greater than their hearts could contain. John xiv, 28, and xvii, 11, had passed into an abiding history for the church. As did the women on the morning of the resurrection, as did the five hundred on a mountain in Galilee, so did this company. They worshipped Him. They gave Him while ascending, and when exalted at the Father's right hand the same solemn adoration that they gave to God. They could not be mourners. For their Master would no more be exposed to the outrages and wrongs of men. His death had been crowned with the most exalted triumph. The sheaf of the first fruits had been presented, and was being waved before the Lord. They could not be petitioners. Prayer would be proper by and by. But this was the feast of resurrection, and praise was its only expression in worship. They were

filled, they returned to Jerusalem with great joy. And there, with one accord, with most intimate union inward and outward, publicly and undisturbedly, in the Temple —proof, this, that the Sanhedrim did not believe their own report about the Body—were continually *airountes Theon, praising God, i.e.* His Person, *kai enlogountes Theon, and blessing God i.e.,* thanking Him for His benefits. So the Shepherds glorified and praised God at Jesus' birth. But how vast was the distance traversed between the two acts of homage and praise! The next ten days were passed quietly, and in united hearty prayer. This show that they were no enthusiasts, and yet that they, with an assured confidence, expected the fulfillment of the promise. Pentecost came, and with it the Comforter. They were all filled with the Holy Spirit, and “went forth and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.

JESUS' POST-ASCENSION APPEARANCES.

HIS FIRST ONE.

Place: Jerusalem. Time: Soon after His ascension. Person to whom: Stephen, the able deacon, and first martyr of the new-born church.

Acts vii, 55, 56.

But He (*Stephen*) being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And he said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God.

This appearance to Stephen was for his consolation. Some time later Jesus gave His

SECOND POST-ASCENSION APPEARANCE.

The place: Suburbs of Damascus. The time: about one year after the Ascension. Person: Saul of Tarsus.

This appearance to Saul was for his conversion. The narratives of this event are found in

Acts ix, 1-6; xxii, 4-21; xxvi, 9-18; 1 Cor. xv, 8.

Luke's historical statement is as follows:

And Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went into the high priest, and desired of him letters to Damascus, that if he found (should find) any (who were, *ontas*) of this way, whether they were men or women, he might bring them bound into Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round him a light from heaven; and he fell to the earth and heard a voice saying unto him, Saul, Saul, why persecutest thou Me?

And he said, Who art Thou, Lord?

And He* said, I am Jesus whom thou persecutest.** Arise and go into the city, and it shall be told thee what thou must do.

Paul's own personal statements about this appearance are as follows:

And last of all he was seen of me, as of one born out of due time. I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth. Which things I also did in Jerusalem: and many of the saints did I shut up in prison, having re-

[**Ho Kurios, the Lord,* of T. R. is wanting in all the best MSS., and is omitted by all the best critics.]

[**The words, "It is hard hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt Thou have me to do? And the Lord said unto him," are not found in a single Greek manuscript in Acts ix; are omitted by all critical scholars, and are thrown out in the R. V.]

ceived authority from the chief priests; and when they were put to death, I gave my voice against them. And I persecuted this way into death, binding and delivering into prisons both men and women. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. Whereupon with authority and commission from the chief priests, and from all the estate of the elders, from whom also I received letters unto the brethren, I went unto Damascus, to bring them bound unto Jerusalem, for to be punished. And it came to pass, that, as I made my journey, and was come nigh unto Damascus, about noon, at midday, suddenly there shone from heaven a great light round about me—I saw in the way a great light from heaven shining round about me, and them that journeyed with me—and I fell unto the ground. And when I was fallen to the earth, I heard a voice speaking unto me in the Hebrew tongue, and saying,

Saul, Saul, why persecutest thou Me? It is hard for thee to kick against the pricks.

And I answered and said, Who art Thou, Lord?

And the Lord* said unto me, I am Jesus of Nazareth, whom thou persecutest.

And they that were with me saw indeed the light, and were afraid; but they heard not the voice of Him that spoke to me.

And I said, What shall I do, Lord?

And the Lord said unto me, Arise, and stand upon thy feet, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. For I have appeared unto thee for this purpose, to make thee a minister (servant, *hupeereteen*), and a

[*“The Lord,” xxvi, 15, is not in T. R., but is found in Cod., Sin., and all uncials. It ought to be in T. R.]

witness both of those things which thou hast seen, and of those things in the which I will (yet) appear unto thee; delivering thee from the people, and from the Gentiles unto whom I now send thee (in order), to open their eyes, and to turn them (their eyes, so that they may turn), from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me.

THIRD PART. ASCENSION APPEARANCE.

About sixty years after His ascension, Jesus appeared twice to John, the apostle, during his exile in the isle of Patmos, whither he had been banished for the word of God and the testimony of Jesus Christ. On the second of these appearances, He showed Himself from Heaven (Rev. iv, v), and in the first of these He appeared to Him on the earth. John's description of this one is as follows (Rev. i, 10-19):

I was in The Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last; and, what thou seest, write in a book, and send it unto the seven churches which are in Asia: unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His

right hand seven stars, and out of His mouth went a sharp two-edged sword; and His countenance was as the sun shineth in his strength.

And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death.

Then He gave him the letters to the seven churches, given us in i, 18-20; ii and iii:

Write the things which thou hast seen and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in My right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest, are the seven churches.

LETTER TO THE ANGEL OF THE CHURCH IN EPHESUS.

Unto the angel of the church of Ephesus write: These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hastnot fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, aud repent, and do first works; or else I will come unto you quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which also I hate. He that hath an ear, let him hear

what The Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

LETTER TO THE ANGEL OF THE CHURCH IN SMYRNA.

And unto the angel of the church in Smyrna, write: These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what The Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

LETTER TO THE ANGEL OF THE CHURCH IN PERGAMOS.

And unto the angel of the church in Pergamos write: These things saith He which hath the sharp sword with two edges: I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of My mouth. He that hath an ear, let him hear what The Spirit saith to the

churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

LETTER TO THE ANGEL OF THE CHURCH IN THYATIRA.

And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath His eyes like unto a flame of fire, and His feet are like fine brass: I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am He which searcheth the reins and hearts; and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden but that which ye have already: hold fast till I come. And he that overcometh, and keepeth My works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what The Spirit saith unto the churches.

LETTER TO THE ANGEL OF THE CHURCH IN SARDIS.

And unto the angel of the church in Sardis write:

These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard: and hold fast, and repent. If therefore thou shalt not watch, I will come on thee, as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the Book of Life, but I will confess his name before my Father, and before His angels. He that hath an ear, let him hear what The Spirit saith unto the churches.

LETTER TO THE ANGEL OF THE CHURCH IN PHILADELPHIA.

And unto the angel of the church in Philadelphia write: These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown. Him that over-

cometh will I make a pillar in the temple of My God, and he shall go no more out; and I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem, which cometh down out of heaven from My God: and I will write upon him My new name. He that hath an ear, let him hear what The Spirit saith unto the churches.

LETTER TO THE ANGEL OF THE CHURCH IN LAODICEA.

And unto the angel of the church in Laodicea write: These things saith the Amen, the faithful, and true Witness, the Beginning of the creation of God: I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayst be rich; and white raiment, that thou mayst be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches.

As these Letters to the churches have a close connection with the Return of Jesus, the subject of the next two, and closing, volumes of this series, a study of three is given on pages 223-302. And we also give the appearance to John as well as to Paul and Stephen here that the reader may see

the relations which the two series sustain to each other; and compare the special purposes of each series with those of the other, and of each appearance with the rest. This study, while it enlarges the understanding, will strengthen faith, and quicken love.

There is one experience of our ascended Lord, however, that is so vitally connected with His ascension and session at God's right hand, that it demands a larger consideration. This was the fourth manifestation of Jesus' glorification:

HIS ANOINTING IN HEAVEN.

It is thus described by The Spirit speaking through the prophet: "Thy throne, O God, is forever and ever. The sceptre of Thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, Thy God, hath anointed Thee with the oil of gladness above thy fellows." Psalm xlv, 6, 7."

The fulfillment of this prophecy and promise was accomplished in the actual anointing of Jesus as King, upon His triumphant return to Heaven. This is told in Hebrews i, 8, 9:

"But unto the Son He saith, Thy throne, O God, is forever and ever: a sceptre of righteousness in the sceptre of Thy Kingdom. Thou hast loved righteousness and hated iniquity; therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows."

The Psalm, called a "song of love," is undoubtedly Messianic. The human basis may have been the nuptials of Solomon; but its fulness of meaning can apply only to the Royal One typed by him. And this appli-

cation of it by the writer of The Hebrews fully establishes the fact. The subject of the Psalm is Messiah the King, and His dominion on, and over, the earth.

His welcome home was a royal one; “Lift up your heads, O ye gates, and the King of glory shall come in.” And the reason of this is given, viz; His own worthiness to occupy the throne. This is based upon the essential majesty of His Person, and the approved excellence of His work: “Thy throne, O God, is forever and ever. the sceptre of Thy Kingdom is a sceptre of righteousness.” This is the great qualification for effective human rule and supremacy. His was to be the government of all beneath the sun. And as such, only as established and maintained in eternal right, could it firmly stand. To Adam that dominion had been given. God’s highest servant was entrusted with the rights of God. But he abode not in honor, maintained not in righteousness his sovereign place. His fall proved his personal unworthiness, and consequent incapacity to be the governing head of a dependent creation. But Jesus stood where Adam fell. He maintained and vindicated righteousness in every possible trial. He thus showed Himself possessed of personal fitness for human rule. For the joy set before Him He had endured the cross, despising the shame. And He now enters into this joy, and receives, as The Man of God’s pure sanction and delight, the rewards of righteousness.

He is told to gird on His sword with glory and majesty; and to go forth prosperously, because of meekness, truth and righteousness. And His anointing, and

investiture with the sceptre of human rule, is on the ground of His righteousness—of His perfect obedience, and fulfillment of the word of God (Phil. ii, 4-7).

The Psalm says, “Thou lovest righteousness and hatest iniquity,” &c. The present tense expresses His affections before incarnation. But in the Hebrews the verb is in the past tense—“Thou hast loved,” &c.—denoting something long enough past and established to be a settled fact. This describes the fact as it was after His return to heaven. The experience of an actual, thorough, unresting testing, in every possible way, during the whole stay in a world of sin, most conclusively shows that “Thou lovest, and hast loved righteousness and hated iniquity.” “Therefore”—as a result and reward of this absolute holiness and merit—“God, Thy God, hath anointed Thee.”

This cannot be His anointing at baptism. That was seen by John, this was unseen by mortal eye. That was at the beginning of His course, and qualified Him for it. This was at its close, and consequent upon it. That belongs to His cross and crown of thorns, insignia of His service, suffering and shame. This was connected with His triumph, with a sceptre, throne, crown of gold, and insignia of royalty. That was for the ministry of grace, and for the ends of the first Advent. This for the ministry of glory, and for the ends of the second Advent (Ps. lxxx, 20, 29). And to these insignia He had a right, in His own name, by His Father’s designation, and by His victory over all His foes (Acts ii, 36; Rom. xiv, 9). This was recog-

nized in this anointing. He, like David, was anointed twice, before as Saviour, now as King. And this anointing was connected with His exaltation and session at God's right hand, for not until then did He assume the Kingdom as the Son of Man (Ps. cx, 1, 2), He, filled with The Spirit, who went with Him to heaven, received His Kingdom. The Father anointed Him with the oil of gladness, and enthroned Him by His side on the seat of dominion over all flesh—infallible assurance that He Himself would return, and that, meanwhile, The Spirit would be poured out upon all flesh. And His Kingship was owned in heaven and on earth. Angels gave Him welcome and worship. Saints on earth crowned Him Lord. Saints in heaven sang out, "Worthy is the Lamb that was slain;" and in the chorus of adoration and homage the whole creation joined. None, while He was on earth, dreamed of the exalted career of that lowly, unpretending Man, nor of the ultimate vast sweep of His beneficent way. He stood in all outward aspects at the farthest possible remove from His distinguished types, whither of the priestly or kingly line. He never wore the brilliant breast-plate of Aaron into the holy of holies. His hand never held any sceptre except the mocking reed. But His priestly work was the only real and efficacious one earth ever saw. Now, from the depths of glory He wields a righteous sceptre over the world. Monarchies many and memorable have, since He was crowned, flourished and faded away, but His remains. Monarchs have been feared and obeyed, but rarely, personally loved by their subjects. But His

royal office has secured a depth of attachment, and a fulness of service, to which all the records of earth-born royalty together furnish not one parallel.

This anointing was “above Thy fellows.” Above angels, confirmed by Him in their estate, His messengers, and His fellow-partakers in the glories, holiness and blessedness of Heaven. Above His fellow-men, born of His Spirit, united to His Person, participants of His nature, and members of His family. These enter into fellowship with His sufferings and death. They constitute the Bride which He will espouse, and associate in His royal dignity when He returns. They share the anointed fellowship of Jesus’ reigning joy. He sanctifying and they sanctified are all of one; therefore He is not ashamed to call them brethren; saying, “unto my brethren will I declare thy name.”

Him now, they delight to honor. By faith, through The Spirit and word, they have some sense of what He is, and what He has done, and is doing, for them. This value is very imperfect. But they take God’s valuation, the value God has set upon Him. This they see in this anointing, which was because of His intrinsic excellence. They see Jesus crowned with glory and honor. They anoint Him in their hearts. They give Him the best out of their ivory palaces. They break upon Him their boxes of perfume, and all His garments smell of aloes, myrrh and cassia. They crown Him their King. They sound His praises as One whose name is as precious ointment poured forth. So did the Magi. Their tribute was a kind of anointing, expressive of the glory that was in

Him as a babe, and of their homage to Him as King. So did the woman that was a sinner. The anointing God had put upon Him, for the ministry of grace and love to sinners, had, as He walked on earth, spread itself abroad. Her faith had discovered, used, enjoyed it. Her soul, awakened to those affections, which by it are aroused, brought in its own time and way, its anointings also. Lovely and affecting scene, with a character all its own, expressive of a sinner's value of Jesus as suited to her needs. So did Mary. The nameless woman anointed Him as Saviour, Mary anointed Him as King. The former, in tears and in the tenderness of the sinner's faith, the latter, without tears, with the oil of gladness, in the intelligence and joy of the matured believer's faith. The former, because just saved, the latter, against the day of His burial. She knew He was to receive glory, not corruption. Her faith said, Resurrection will preserve His body. And her anointing is expressive of the believer's sense of all the value that is in Jesus as the Heir of all the glories connected with, and consequent upon, His return from the grave.

In this anointing Jesus received the completion of the promise of The Father, which He was to send. And the first act of His royalty, THE FIFTH MANIFESTATION OF HIS GLORIFICATION, was to send The Spirit down (Acts ii, 33). The invisible enthronement in the heavens was followed by the visible coming of The Spirit to earth. The fitness of receptivity of the disciples was complete. They received the fulness, and along with it a share in His first anointing. As the holy oil ran down the

beard of Aaron's garment, so this flows down from Him to them, His members, and ultimately to be the joint-heirs to His throne.

This is Pentecost. This fits them to be workers together with Him, until He returns. This is ours as well as theirs. Pentecost will be followed by Parousia. Then His ascension will be theirs and ours. The Pentecost gives the holiness and power for service, Parousia, the glory and reward. He is anointed above His fellows, for it is right and meet that in all things He has the pre-eminence. But that will not hinder their participation in His glory, when He returns, and they are raised, with Him to reign. Heaven retains Him since the day that He vanished from the wistful gaze of those who witnessed His ascension. Now He is hidden, but owned by angels, and by the spirits of the just in heaven, and by the saints on earth. They await the Epiphany of His glorious Kingdom. He shall come forth majestically. Not alone. Besides myriads of saints, He shall be brought on His way by an angel host. He shall come in power and glory, as King of nations. He will be recognized as King of kings, and Lord of lords. The world which crowned Him with thorns, will render supremest homage to him, the once rejected Son of Man. In that triumph and joy all His saints will share. And in that day of His espousal and gladness of heart, when the marriage will be consummated, and they will see the connection between anointing for service, and anointing for reigning, they will look back to Pentecost when and where The Spirit proclaimed

Jesus King. Then will they see how then and since, The Spirit has brought to Jesus all those who crown Him in their hearts, and own His sway.*

THE ARGUMENT RIGHTLY BUILT ON THESE FACTS.

The reader has now before him the whole history of Jesus resurrection. The narratives are independent of each other. The discrepancies between them are seeming. For despite them (though some of these may not, from lack of information be removed in time) the narratives can be combined into one harmonious whole. And the result is one complete and consistent picture. In its study we see that in the consciousness of the early Church the resurrection of Jesus was an external reality, and the foundation of their faith. And the object of the whole picture, as of its parts, is to give to everyone the unhesitating conviction of the reality with its momentous consequences.

There are difficulties. Some are philosophical. To these, however, this answer, "God is able to do" is sufficient for all who believe in the existence of a Living, Personal God. "Why," said Paul to King Agrippa, "should it be thought a thing incredible with you that God should raise the dead?" (Acts xxvi, 8). Others are critical and historical. These may be largely removed by a sound exegesis, and a clear statement of the facts. And this patient study must surely bring con-

[*1 Cor. xiii. 3. Eph. v, 30. Heb. ii, iii. Matt. xxv. 21, 23. Rev. iii, 21. xix.]

viction as to the external fact to every thoughtful mind and honest heart.

The testimonies are (a) the successive historic statements; (b) the senses, intelligence and honesty of the witnesses and writers; (c) the words of Jesus; and (d) the Hebrew Scriptures.

In the historic statements the miracle is intermingled with the ordinary, and is told in the same simple and homely way. The writers recognize that Jesus' resurrection is a stupendous fact, not unnatural, but yet wholly beyond even the extraordinary in His life. They mention it as a natural and integral part of His life. They give the proofs and arguments which He advanced in evidence of the fact. They tell its features and the effects which it wrought upon the thinking and acting of His followers. They announce facts. They adduce Scriptures. But they never give a proof or argument of their own. Their very simplicity and earnestness attest their truthfulness.

Paul's testimony is most direct and decided. In his great letters to the Romans (A. D. 58 or 59), and to the Corinthians (A.D. 59) our oldest, and only unassailed literature on the subject, he mentions Jesus' resurrection as a well recognized historic fact. "Christ was raised from the dead by the glory of God, the Father," and "was declared to be the Son of God with power by His resurrection from the dead." He mentions a number of His appearances. He declares that the most of those five hundred to whom He had showed Himself alive at one time were still living when he wrote this letter. To

their testimony he adds his own: "I have seen the Lord," He then goes on, "If Christ be not risen, your faith is vain—*i. e.*, has no foundation—and we are found false witnesses of God, because we have testified of Him that He raised up Christ, whom He raised not up." And upon this resurrection he founds the resurrection of all believers. And Paul was altogether too honest and self-respecting a man to stoop to such a degradation as is involved in giving out fictions as facts, or to stake his own veracity upon statements which he did not know to be absolutely true.

Two of the writers, Matthew and John, were eye-witnesses of the facts which they give. And John, in his Letters and Revelation,* mentions as an unquestioned historic fact that Jesus lived in Heaven as "the First-begotten from the dead," and that He had declared to him "I am He that liveth, and was dead, and am alive forevermore." And the vividness, fulness, and minute and delicate details of his descriptions—such as those of the running of Peter and himself, the inside of the tomb, Peter's throwing his coat over his naked body, and the appearances of Jesus given in the Revelation, &c—instantly impress upon the mind the conviction that he had witnessed, and accurately narrates what he describes.

These testimonies have been subjected to the severest

[*The Letters were written about A. D. 90; the Revelation, A. D. 96; the Gospel about A. D. 78. Holtzmann, whose liberalism no one disputes, puts the date of Matthew's and Mark's Gospels prior to A. D. 70, and Luke's before A. D. 80. *Die Synopt. Evan.*]

and most searching unfriendly scrutiny. But every such investigation has strengthened the conviction of their historic accuracy. The effort has been repeatedly made to break their force by disentangling the miraculous from the natural. But the two are so interwoven in the warp and woof of the story that it is soon seen that it must stand or fall as a whole. There is no solid ground for doubting the accuracy of the narratives in the one more than in the other. If in the one, then everywhere are they unworthy of credit. If their testimony as to the resurrection, then all their testimony concerning Jesus must be rejected. If He did not arise, He did not exist at all.

Witnesses and writers both were men of common sense. Having the opportunity, they had the capacity to judge of sensible facts. They could distinguish between reports and testimony, and justly estimate the value of the latter. They were independent thinkers. They differed in many respects from each other. Doctrinal differences, individual preferences, divergent tendencies of thought divided them into parties and sects. But as to the fact of Jesus' resurrection, there was absolute oneness of conviction. They were few, unknown, unlearned (save a few), uninfluential, and unsupported by any learned or influential men. They proclaimed salvation open to all "in Jesus," and impossible apart from Him. They announced as facts—the basis of that salvation—one thing abhorrent (crucifixion) to the Jewish theocratic mind, and one thing incredible (resurrection) to the practical Roman, and philosophic Grecian

minds. And yet Jews, most scrupulous in matters of faith, Romans, most practical in their ideas of life, and Greeks, most cultured and keen-witted, became converts. Around these facts a system at once doctrinal and ethical, and new in the world's history, crystallized. With them its every institution, belief and its ethical life were indissolvably intertwined. From them sprang every hope. These were the foundation without which it would crumble to pieces; the vital air, without which it would wither and die. If not objective facts, they were falsehoods; and as such, weights which must sink the system into ruin, and its authors into infamy. The system was aggressive, revolutionary and destructive, but constructive as well. Its preachers were described as men who turned the world upside down. The facts were first published not in distant and inaccessible countries, but on the spot where, and a few days after, they had occurred. In the presence of a vast and promiscuous concourse its preachers charged home upon the murderers of Jesus their guilt, and announced the triumphant vindication of the Crucified: "God raised Him from the dead." It was openly, fearlessly, powerfully proclaimed not only in Jerusalem, but also in Antioch, Ephesus, Corinth, Rome, and in all the chief centers of intellectual, social, political and commercial activity. It was proclaimed in the most enlightened era of antiquity—the age of Augustus and Tiberius; the age of Cicero, Virgil and Horace; the age when, under the attacks of philosophy and blows of reason, superstitions crumbled into dust, when

naturalism and nature-worship were in the ascendant as they are now, when one party explained the movements of matter by inherent forces, and another party affirmed that perfection in moral goodness was reached by the unaided cultivation of one's moral powers. It appealed to the thinking, reasoning powers, and to the common sense of mankind. It demanded the closest investigation. It profoundly stirred, it sent vital currents through society, purifying and ennobling it. It aroused, and arrayed against itself the fiercest hostility. By the Jews it was assailed in the bitterest hate. Its adherents were stoned by mobs, and dragged before Councils. An explanation of their conduct was demanded, and fearlessly given—given with all unwavering conviction of truth. All sorts of charges were alleged. But never once was the cry raised, "these men are imposters." Never once were their facts challenged by any one.* The saying "was commonly reported," but not commonly believed. If it was ever urged, or even seriously entertained by any one, the fact has left not the slightest trace on the literature of the first century. Its object was to paralyze the preaching of Jesus' followers. But it seems not to have made any impression. Thousands of Jews, including "a great company of the priests," became obedient to the faith. The Church was at once formed in Jerusalem. Within

[*See *Acts, passim*. We do not forget the story started by the Sanhedrim just after Jesus' resurrection, and still in circulation when Matthew's Gospel was written, thirty years after the event (Matt. xxviii, 10-15), and also handed down by later Jews. (*Toledoth Jeschu. Dialogue with Trypho.*)]

twenty-five years after that it was established and flourishing in the chief cities of the Roman Empire, and in the regions beyond. In Rome, as we learn from Tacitus' graphic description, and as early as A. D. 80, the Church suffered the first great persecution from the Gentile Powers. The Sanhedrim knew that the fact was publicly and constantly proclaimed in the city and that multitudes were daily becoming convinced thereby that Jesus was the Christ. They were grieved that Jesus and the resurrection were preached. They heard the arrested men's statement, "This Jesus whom ye crucified God has raised from the dead." They were urged by the strongest motives to deny the statement, and had the amplest opportunities to investigate its accuracy. They did not even make the attempt. And what sufficient reason can be assigned for this conduct save this: the allegations were facts. They let the disciples go. And when they were let go they went forth rejoicing that they were counted worthy to suffer for His sake. But their mouths were not stopped. Despite all hardships, trials, persecutions and threats they boldly affirmed the facts, of which they were eye and ear witnesses. And their preaching produced conviction. Converts multiplied in every direction. Lives and hearts were changed. Men were cheered by the doctrines which they preached, and animated by the hopes which those doctrines inspired.

The construction of their books shows consummate wisdom. The details—such as the seal guard, earthquake, terror-stricken soldiers, affrighted women, weep-

ing Mary, troubled Peter and John, doubting Thomas, sad and suddenly joyful Clophas, the calm Christ, these and many more—bear the stamp of historic accuracy upon their face. Could the most inventive genius construct such narratives? Could it be found to move so many men to write upon a subject within a few years of each other, each one using only those things which answered the object he had in view, some of which seem manifest divergencies from the statements of the others, but all giving surprising, and truth seeming details and all showing such complete unity of design in conveying to the mind the impression of the actual resurrection of a real Person? and He One whose character they had so fully delineated? Could the writers be so moved by this genius as to write all this, knowing all the time that they were writing fiction? This would be a variation from the ordinary experience of the working of the mind more wonderful than the fact of the resurrection itself.

Their attempt to palm upon the world a fiction for a fact on the supposition they did this makes them the most unprincipled of men. Could such men have delineated a character so thoroughly unique, so truthful, and of such surpassing loveliness as that they ascribe to Jesus? The parts are indissolubly connected together. He is represented as both a natural and a supernatural Person. This delineation could not possibly be the result of natural processes, nor could such a Person be the victim of natural destiny. His incarnation necessitates resurrection.

The writers had nothing in all previous history, in any book, in any existing mythologies or philosophies, nor in any of the conceptions of the anticipated Messiah, out of which to fabricate these things, or to build up such a character. These were totally at variance with the actual life of the delineated Christ. These were founded upon the then current interpretations of the prophecies, that upon the lived facts. In their light the prophecies were found to be unlike the previous and popular impression, but wonderfully correspondent with these facts, and in their light wonderfully clear. And this fact shows that they could not possibly have constructed the life out of either the prophecies or the popular conception.

But more. They—on this hypothesis—constructed a system in which, and on whose facts, they placed their present peace and eternal happiness. “If,” said they, “in this life only we have hope, we are of all men most miserable. For, if Christ be not risen, the dead rise not,” *i. e.*, there is no future state. Thus they cut themselves off from all future bliss. They pronounce themselves the most miserable of men in this life. They spend time, money, reputation, life, and they endure poverty, persecution, suffering, shame and toil. For what? For the propagation of a delusion which had made them unhappy, could only make every one unhappy, and which could not be of the slightest imaginable benefit to any one. This would be an absurdity unparalleled. And yet they proclaimed this system with the avowed purpose of influencing mankind to believe it true, and to receive it for their temporal and eternal good.

This system is one of supremest holiness and of boundless benevolence. It seeks man's good in his salvation from sin and pollution. It most pronouncedly condemns all falsehood and wrong; forbids the doing of evil that good may come; opposes man's passions and sinful life; and is the object, until he is converted, of his determined hostility. It addresses his nobler powers, satisfies all his true yearnings and aspirations, and gives both the will and power to love, and be helpful to his fellow men. It has made its way by no gorgeous ceremonial, no fascinating rite, no physical power, no support of influential men. It is too severely chaste and simple for the former, too benevolent for the latter, and too lowly for the last. For its progress in the world it acknowledges its indebtedness to naught else save its Author, its own intrinsic excellence, and its own proofs of its own heavenly origin. And yet it spread with a rapidity that amazed and alarmed the nations. Opposing systems crumbled to pieces before its advancing tread. It conquered the world. To-day it is wide-spread, and growing. It has rooted itself in the heart of humanity. It is found alike in stately houses and humble cottages. It flourishes equally amid the snows of the North and in the perpetual verdure of the South, in the wilds of Africa and in the centers of civilization. It has created the civilization of Europe and America, and evermore brings incalculable blessings to mankind.

This system was founded upon the death and resurrection of Jesus. They were proclaimed because believed. The living Church is a living proof of belief in

these facts. Baur admits this. "The faith," says he, "of the disciples in these things as facts, is most certain and indisputable. This faith is the only foundation solid enough to sustain the superstructure of Christianity in its whole historic development."* Straus admits the same thing.† But the faith could not have grown up apart from the fact. The whole history of the Church in its rise progress, and ennobling influences upon the individual, society, nations, is a fact which no reasoning can disturb. Through it has been wrought the most stupendous changes in human thinking, and none more marvellous than that about the cross. It was the most odious of punishments. The odium attached to the gallows, guillotine and block is almost praise compared with the abysmal infamy attached to the cross. It was never wiped away. Nothing except total oblivion could save the name and family from the badge, "accursed of man," and "accursed of God." It seemed utterly impossible for anything ever to lift the instrument and its association out of the degradation and odium belonging to them in the judgment of mankind. The Jews knew that Jesus had stamped His influence too deeply upon the national mind for Him to hope for oblivion. His memory could not perish. And therefore, that He might be consigned to eternal infamy, they crucified Him. But out of this degradation and infamy the cross came forth transfigured, the sign of honor and the symbol of the salvation of God. It was not a change

[**Drei ersten Jahrhundert*, 2d ed., pages 39, 40.]

[†*Leben Jesu*, page 289.]

wrought by the mellowing influence of distance or time. In the city where, and within a few days after the time when on it Jesus hung, it was glorified. And not long afterwards the world was amazed to hear that so grand a man, and so firm a persecutor as Saul of Tarsus had become thoroughly turned to it, and was everywhere saying, "I glory only in the cross of Christ;" and that sound was re-echoed by multitudes, some among whom were the noblest, purest, kindliest of mankind.

What was it that caused this stupendous change in human thinking? that lifted up the cross to the exalted position it occupies? Not the sufferings of Jesus merely. These might win pity and respect, but could not command reverence and love. A dead Christ could not have shaken down the solid foundations of idolatry and its institutions as they existed at Corinth and Rome, and on their ruins have erected a religion and its civilization wholly opposite. Only the living Christ could do this. It was the nature and results of those sufferings, the character of the Sufferer, and the seal which His resurrection had stamped upon both: His sufferings endured for the benefit of man; His character such as became the Messiah, calm, self-possessed, suffering and dying in the consciousness of the dignity of His Person, and of object of His mission, and in the fullest assurance of soul; and His resurrection, putting upon all the stamp of God's approval: these it was that at once changed the cross into all that it has been ever since. In the light of resurrection every fact of His death became clear as a sunbeam. And the cross, at once the symbol of the work accom-

plished upon it, and of the vast and beneficent results flowing from that work to man, stands forth in resurrection light, transformed, illumined, glorious to the end of time.

Could any system based on a falsehood or myth have accomplished all this? Could unprincipled men have originated a system whose foundation being really a lie has yet all the appearance, power, authority, usefulness of truth? Could they impose it upon thinking men? And yet this is what they did, and with such marvellous success that their lie obtained a permanent triumph over truth. Their supposed facts took deep root, and spread. Men were regenerated. Nations were lifted up. The world was revolutionized. The face of history was changed. Despite all attacks upon it, it has maintained its ascendancy for two thousand years, and seems possessed of vitality enough to flourish for thousands of years to come. Was that system concocted by men? Rests it upon a fraud? To ask men to believe this is to ask something more than the average thinker who studies the facts, can accept. Christianity is altogether too massive a structure to rest upon an un-reality. It is infinitely easier to believe that it is the offspring of a miracle, than to believe that it is the offspring of a lie.

The lives of the founders corresponded with the ethics of the system which they proclaimed. "Put away," said they, "all lying, guile and hypocrisy, and evermore speak the truth. Be faithful to God, and do your whole duty to man. Be sober, honest, kind to all, and remember the poor." So they preached. So they acted. Their

lives were above reproach. They labored with their own hands. Being reviled, they blessed. Being persecuted, they suffered it. "You, and God also, are witnesses, how holily, justly and unblamably we behaved; not walking in craftiness, nor handling the word of God deceitfully, but manifesting ourselves to every man's conscience in the sight of God." Thus they lived, and thus they labored, because they trusted in Jesus, the Saviour of all, who both died and rose again.

These are the men upon whose testimony rests our belief in the fact of resurrection. The rejection of this testimony involves us in endless contradictions, and compels us to admit things repugnant to our feelings, and contrary to the course of human events. We must believe that a company of men, honorable in all other respects, banded together to aim ostensibly at good through the fabrication of a lie, that they held together, and continually enlarged, without one being found to ever give the slightest intimation of the fraud, and that they placed all their own hopes upon the resurrection of Jesus, while they knew all the time that He was fast locked up in the tomb. This is a story too incredible for the acceptance of any sane and honest mind.

Let us turn to the facts which they give.

1. Jesus frequently fore-announced His own death, and subsequent resurrection on the third day following.* These facts were to be fraught with the richest blessings to mankind. As a memorial of them and of Himself,

[*Matt. xxi, 21; xvii, 23; xx, 15; Mark ix, 31; x, 34; Luke ix, 22; xviii, 33; xxiv, 7.]

He instituted a simple Supper whose continuance would be till He came again. On the night of its institution He was betrayed and arrested. On the following day He was condemned to death by the Jewish supreme tribunal, and executed by the order of the Roman governor. At 3 P. M. He died. Pilate, when thoroughly satisfied of this fact gave His body to a Jewish counsellor, who buried it in his own tomb. Upon the great stone closely fitting into the sepulchre's mouth, Pilate's official seal was stamped, and a guard of Roman soldiers was placed by his command at the tomb. Their duty was to prevent any one taking away the Body. These facts are beyond dispute. No link in the chain of the testimony is wanting. Jesus was actually dead and buried.

2. Nothing, during the next forty hours, disturbed the quiet of the tomb. Then the tomb was burst open, and the Body was gone. Was it taken away? So said the soldiers. But this was at the instance of the priests to whom they told the facts which they knew, and who had every motive to conceal those facts. Did friends remove it? Their mental and moral condition at the time absolutely forbids the supposition. They had all forsaken the living Jesus. What possible motive was powerful enough to impel them to disturb the Body of the dead Jesus, whose end had seemingly so cruelly mocked the glory of His life, disappointed all their hopes, and had exposed them to all the obloquy of following a false Messiah? Did enemies remove it? They had no motive to do this. And if they had done it, their word to this effect would have confronted the idea of resurrection;

and, such was the popular clamor against Jesus, would have been credited. And farther, had they done it, and then told where the body was, that would most effectually have killed the cause of Jesus. Did unknown persons remove it? The seal, guard, absence of all motives say, no. And as for the story started by the priests, the following is a sufficient answer. Peter and John once, and the body of the apostles twice, were brought before the Sanhedrim, and boldly in their presence declared that Jesus had arisen (Acts iv, 1-22; v, 17-32.) Most favorable opportunities these to expose the fraud. Why was it not done? Why, rather was the fact admitted by implication?* Is it not strange that the guard's remissions was never reported to headquarters? No valid reason has ever been given why Matthew's statement about the soldiers should not be implicitly believed. They told the facts as far as they knew them. Their word was believed. And to account for the empty tomb —a fact which would soon be known throughout the city—they were bribed to tell the lie.

3. To certain women, who went early to the sepulchre, an angel, declared that Jesus had arisen, and would meet His disciples in Galilee. They returned to the city in haste, and told the disciples. The chief priests believed the soldiers; the disciples believed not the women's words. The latter announced resurrection. And this was a fact that the disciples were not in a condition of mind to accept. Even when Peter and John saw in the

[*See Gamaliel's remark. Acts v, 34-39.]

order of the grave clothes in the empty tomb the ruling of the highest presence of mind, and of the greatest composure of spirit, they could not see initthe idea of resurrection. The facts they were cognizant of may have been a stepping stone to faith in it, and to the consequent complete faith in Jesus as the Son of God. But that was all. Up to, say, 5 P. M. of that day not a man believed that Jesus had arisen. The first two who did were Clophas and his friend. To them Jesus appeared and made Himself known in the breaking of bread. This was His third appearance on that day. Thence on He appeared to His disciples in different places, and under different circumstances, sometimes to few, sometimes to many, once by appointment, and that to above five hundred at once. He made Himself known to the senses of persons amply qualified to judge as to His identity. He gave them ample opportunity for the closest inspection. By the senses of touch, sight and hearing they tested Him, and were thoroughly satisfied of the reality, both of the Body, and of its resurrection.

These appearances were not those of a ghost. The first one to the company of the disciples was after they had been told of those to Mary, to the women, to Clophas and his friend, and to Peter. It was a sudden, unexpected presence in a room where the doors were shut. It terrified them. They supposed it was a spirit. He calmed their terror, and removed their doubts. "Handle Me," said He; "a spirit hath not flesh and bones as ye see Me have."

Nor were they visions in either the spiritual or pop-

ular acceptation of that term. This, the hypothesis of Holsten, adopted also by Lang, (Heinrich) by Straus (*Neues Leben*), and by the author of *Supernatural Religion*, is seemingly rational and scientific. But it ruins the character of the witnesses, and it does not satisfactorily explain the facts. It first strives to make the *ante* and *post* ascension appearances the same in kind. Then it labors to show that the *post* ones, especially those to Paul, were but vivid mental impressions. The mind seemed to see Jesus. Then mistaking the subjective for the objective, it invested what was not real with reality. They were not a bodily apparition, but only a vision to the mind.

Two passages are given as the basis and support of this theory: "I was not disobedient to the *heavenly vision*;" "it pleased God to reveal His Son *in me*" (Acts xxvi, 19; Gal. i, 16; Cor. xii, 5-6). But when we compare these with those in which the appearances are mentioned (Acts ix, 3-6; xxii, 3-16; xxvi, 8-18; 1 Cor. ix, 1; xv, 8) we at once perceive that these were objective appearances, and that the manifestations to the soul (an experience common to believers, Jn. xiv, 24) accompanied it, and was different in character from it. This must have been so, if Paul honestly told, and Luke accurately narrated the facts. The visional theory cannot be made to harmonize with either of the statements, or with the mental or moral characteristics of Paul. He undoubtedly regarded the appearance as an objective one. He puts it in the lists of what all regarded as such and which he uses as a proof of our bodily resur-

rection. He describes it by the word *optasia, a sight, a spectacle, (heavenly vision E. V.)* rather than *orama, or orasis*, the word always used in the N. T. to designate the internal vision. And that he intended by the word to designate an objective reality is evident from his word to Agrippa, concerning God's ability to raise the dead. And further, when he was doubtful as to the character of a manifestation, he was very careful to make the doubt known. 1 Cor. xii. His judgment was too cool, his intellect too clear, his reasoning faculties too acute, his ethical faculties too practical, wise and straight-forward, and his whole humanity too robust and manly, to mistake a subjective for an objective reality, or to declare that he had seen, when he had not seen the Lord. He could be neither the victim nor author of such a delusion.

Farther, save the adjunct of locality, there is no apparent difference as to reality and objectiveness between the ante and the post ascension appearances. The impression upon the mind of the beholders was that they were objective manifestations. If they were not, but only the spirit of Jesus glorified, then He deceived the people. And this is the annihilation of His character.

On the visionary theory the ante ascension appearances might account for the post ascension ones, but the latter certainly could not originate, therefore not explain the former. This throws us back to the ante-ascension ones. And here the hypothesis is met by most formidable difficulties. (a) The difference between the objective visions of which we have a record in the Bible and a subjective one, and between the recorded ones and

these appearances is very marked. Let any one take a concordance and hunt up, and read the passages which speak of visions, and then compare them with these narratives and he will at once see how marked the contrast between the three things. (b) Would not one who had experience of these phenomena, question consciousness in his calmer moments? Thomas' mind was a doubting one, Peter's was practical, Paul's sober, cultivated practical and profound. Would such minds mistake a subjective vision or hallucination for a reality, be carried away by it, and never once detect or have a question concerning the reality? (c) A vision could only have suggested this: "Jesus is in heavenly glory." The disciples could not hence, have said truthfully, "we have seen the risen Lord down here." Nor could they have suddenly sobered down from the visionary state, and, looking the cold facts in the face have then stood up before the Sanhedrim which condemned Him to death, and calmly and boldly said, "Jesus is risen." Fifty days are not time enough for belief in resurrection to grow up in so many minds out of a hallucination. Straus felt and confessed this difficulty. It left him, he saw, no ground to stand upon. Hence all his frantic efforts to do away with the appearances which occurred on the first day. (d) A subjective vision cannot be made to accord with the facts as given, in their number, variety and details, nor with the solid hard facts of a dead and buried Jesus, the non-expectation of resurrection, the desolation, the dismay, the complete breakdown and utterly cheerless and hopeless condition of the disciples.

How could those who expected no resurrection mistake a mental hallucination for a bodily appearance? They might and at first did suppose that they had seen a ghost. But how could they suddenly transform a ghost into a bodily reality? It would be psychologically impossible for such men to weave out of such facts a series of visions such as—on this theory—the narratives give, and then associate themselves together in order to persistently declare them to be objective realities. (e) The appearances themselves show that they were not subjective. They were not a luminous something floating in the air, and vanishing in the sky. They were a localised tangibility, which gave full, definite, audible instructions and promises for the conducting of the Church, and which pointed out from the Scriptures that His resurrection must of necessity follow His sufferings and death. And (f) the visional theory will not at all accord with the fact that the appearances did not become an abiding element in the life of the Church. They have determinate and narrowly drawn boundaries. They suddenly began. And they suddenly ceased. With the exception of the post-ascension ones they are comprised within the limits of forty days. On the well marked day of Jesus' return to His Father, they ceased, and the disciples calmed down. Even before that, they exhibited no sign of visionary or morbid excitement. They went a fishing. They addressed themselves to their life calling and common duties. Could they have done this if under so strange a hallucination as this theory declares them to have been? A sudden transition from a state of vision-

ary and morbid excitement to a state so collected and cool is psychologically impossible. The calmness, the self-posesssion, the thoroughly practical energy of will, all indicate a perfectly sound mental and moral condition. The strictly determined manifestations and their cessation, and the change in the disciples can be accounted for intelligently upon no possible hypothesis save this, that both were controlled by the external fact. Without the fact the faith could not have been born. The clearness, considerateness, repose of spirit and earnestness of endeavor which ever after characterized the disciples absolutely forbid the supposition that they were a company of visionaries in which each one tried to infect every other one with his own fanaticism. Unless the evidences of the senses be wholly swept away as wholly unreliable, the fact must stand. And it overturns the visional theory. Nor is this theory either rational or scientific. It can give no satisfactory explanation of the origin of the belief in actual resurrection, nor of the series of appearances. It makes all the witnesses dishonest and irrational. All this is a demand too enormous to be accepted. Faith in the fact must live unless you would destroy the foundations of all historical knowledge, and empty the past of all reality.

The change in the thinking of the disciples, was sudden and complete. The following facts are unquestioned: The disciples were not prepared for resurrection, and did not believe the first tidings of it. Notwithstanding the stupendous news of the fact, and the profound impression of terror which the first appearance to the com-

pany made upon it, the conviction of the reality of Jesus' resurrection did take deep and permanent root in the mind. A living faith in it was an actuating and impelling power of the preaching, the substance of which was it, and its kindred fact "Jesus died." This preaching was the foundation of the Church's faith and life, the starting point of its worship, and also of its peculiar forms, and the source of strength and joy for service and suffering. And how could this faith have become the power it then was, and has been ever since, except that it reposed upon an objective and historical fact? You say, no one saw the act of reanimation and resurrection. True. The narratives do not affirm that any one did. It was the Body after it had come forth alive from the tomb that people saw. You say, the statement, "the Body broke through the rocky sepulchre and came forth alive", is too stupendous a demand upon our faith. I reply, the breaking through the despair and disbelief of the disciples was a still more stupendous fact, and a thing still more difficult to accomplish. And yet this was done. You say, why did He appear to His friends only, and not before the Sanhedrim which had condemned Him? I answer, had His rising been merely the resuscitation of His previous life, as in the case of Lazarus, He could have been discerned by any cognizant of that life. But it was a resurrection in the true and proper meaning of that term, a manifestation of glorified humanity, of a Body completely filled and pervaded by the Spirit. Hence it could be discerned only by such as were spiritual. To such, who had known Him before must He ap-

pear in order that His identity might be clearly and fully recognized, and thus the fact of resurrection be fully made known. But unbelievers being unspiritual could not have seen Him even had He appeared in their midst. Besides, had it been possible for Him to have been seen by such the sight could only have convinced them of the mere fact. But since the sight developed, as in the case of Thomas, an already existing faith which it could not create, the mere conviction of the fact of resurrection could not have brought faith in Him as the Son, and as the Christ, of God. Hence an appearance to unbelievers would have been useless. "They have," and this is Jesus' answer to the question, "Moses and the prophets; let them hear them. If they will not hear them, neither will they be persuaded though one arose from the dead" (Luke. xvi. 29, 31).

Study the condition of mind of Jesus' company. His arrest was a terrible blow to mind and heart. Worn out with the sickness of hope deferred, darkened by the shadow on the Lord, weighed down by the apprehensions of some appalling, impending stroke, distracted by the suggestions of distrust and doubt, they saw Him betrayed by one of their own number and arrested by the officers of law. Then terror crushed out all faith and courage. Peter, who had boldly confessed, John, who tenderly loved Him, Thomas, who was ready to die with Him, Nathaniel, the guileless, and all the rest,—men who had seen His mighty works, had heard His mighty words, had drunk in life and joy from His lips—all forsook Him and fled! The rude, heavy stroke of

death had shaken to pieces all repose, resolve, constancy, and balance of mind. Jesus siezed, soon became Jesus judged, abused, beaten, condemned, crucified, the seemingly helpless victim reviled and execrated. There was no tendency, in all this, nor in anything in the occurrences of that night and day of horrors, save Jesus' own deportment and words, to steady their nerves, restore their presence of mind, lift them out of their profound dejection, much less to give wings to joyful faith. With His death and burial came utter despair. Bitter disappointment must have been mingled with their profound sorrow. THERE WAS A GAP IN THE CONNECTION OF THEIR FAITH IN JESUS, AS A LIVING PRESENCE AND POWER, AND AS THE SON OF GOD WHICH RESURRECTION ALONE COULD FILL. It is contrary to all the laws of thinking to suppose that in such a condition of mind the idea of resurrection would occur to them. And every fact shows that it did not. The utmost that the empty tomb did was the convincing of Peter and John, (and also Mary Magdalene) that the Body was gone. And the words of Clophas and his companion "we trusted that it had been He which would have redeemed Israel," expressed the conviction of the whole company. Their hopes of redemption by Him were a thing of the past, a matter gone by. The fabric was shattered to dust.

From the depth of despair, they passed at a bound to the height of joy, and to that confidence and boldness so conspicuous in their lives and preaching. This was

caused, they said, by Jesus' re-appearances. Each appearance and its teaching gave an increase in knowledge and faith, and each advance in faith gave fresh conviction. Now it is psychologically impossible for perpetrators of a fraud to have wrought such a change in themselves. They must first reanimate all their own dead hopes. Then they must come together and deliberately form a falsehood stupendous in character. Then to carry it out successfully would require coolness of mind, precision of purpose, power of invention to construct and of will to accomplish, and a unity of thought, of purpose, and of affection to each other, and to the lie, which would hold them together under all possible circumstances. A combination this, of mental and moral characteristics which ordinary minds do not possess. Macaulay, the historian, in commenting upon the subtle conspiracies against the life of William III, remarks, that while a conspiracy is confined to one mind it may not become known, but that it is impossible for a company of conspirators to hold together long without some one of them making the crime known. And this, though bound to each other by most solemn oaths. But these men held together, a compact unyeilding, influential body. Within fifty days of that date they preached in that city that Jesus had arisen from the dead. Kings and Councils could not alter their conviction on this point. Suffering, privation, the fear of persecution, the prospect of death could not hinder them from preaching it.

And the whole change in most of them was wrought

within fifteen hours. That was a day of sudden revolution of feelings. In the morning profound sorrow bowed down women and men alike. In the evening all was joy. Idle tales were found true. Hopes all dead suddenly sprang up full of life. In the morning, faith in Jesus as Messiah was all gone, and the future impenetrably dark. In the evening a light burst out which persecution could not quench. It was a day of fragmentary and apparently discordant testimonies, a seeing, and running and telling, each saying what he had seen, or heard. There is no day like it in history. THE DEAD IS ALIVE! The Body, once bound, and pierced, was now before them with the marks of crucifixion upon it. The grave had seemed an absolute proof that death was stronger than an absolutely holy life. But its degradation and dishonor had been wiped away. Jesus' character, claims and words had received most ample and honorable vindication. He was declared to be the Son of God. Having scattered the seeds of resurrection-life in the provinces of death He had arisen the Conqueror of it, and of all the false accusations against Himself, and had demonstrated by fact His words, "I am the Resurrection and the Life." In this triumphant resurrection the course of nature had received a new direction. The new creation had begun. Human thought had been started in new channels. The past was no longer a deplorable mistake, but a golden legacy. The future was full of blessing. Suddenly the whole company of believers are conscious of their vocation. Intrepid faith, joyous labor, holy zeal, consciousness of victory fill heart and voice. Forth they go to conquer the world for their Lord.

And that gladness still lives. Easter day is crowned with songs and flowers. The voice of rejoicing is now heard, as it was on that first Easter day, in the tabernacles of the righteous. And *Christos ho anestee, Christ is risen*, is the glorious greeting of christian friends.

Now, how account for this sudden, this amazing change in the thinking and acting of the disciples? this powerful conviction? this permanent revolution? It could not possibly have been accomplished by any internal process. There was nothing in the popular beliefs, nor in the Grecian or Roman thinking,* nor in current interpretation of the prophecies which could beget the idea of an actual resurrection.† Shall we with Matthew Arnold‡ deny the fact, and account for the belief of the disciples by saying that what they call an understanding, was a *misunderstanding* of Jesus' words (in Luke xviii, 31-34.; John ii, 22,) about His resurrection? True, His words made upon them a profound impression. Though understood not when spoken, (Luke xviii, 34) they were not forgotten. True, after the events had occurred they recalled His words (John ii, 22, xii, 16.) But it is also true that before His death they questioned with themselves what the rising from the dead shou'd mean (Mark, ix. 10), and that even after, some of them had seen the empty grave they knew not the Scriptures that He must rise again from the dead.

[*When Paul at Athens preached the resurrection, he and his subject were objects of ridicule, and Festus called Jesus' resurrection a superstition. See Acts xviii. 32, xxv. 19. also xxvi. 24.]

[†See Matt. xvi. 21-23; John ii. 22.]

[‡*God and the Bible.* Eng. Ed. page 263.]

(John, xx, 9.) The empty grave will not convince them of the fact, and if so, surely by no mental processes could they work up in their own minds a belief of the idea as actualized. They could not see how resurrection could be, and hence could not think it out as a fact. They did not look at the fact in the light of Jesus' sayings, but they looked at the sayings in the light of the fact. The fact solved the mysteries that were in His words. The fact poured a flood of light upon all His teachings, and upon all the Scripture. It was the key which fitted all His words, unlocked the meaning of His instructions, and opened to their view the great truths concerning Himself which prophecy and promise had announced. How then could these things either misunderstood, or not understood at all before, be the foundation on which to erect an imaginary fact—if such a phrase is allowable? Words that He spake had led many to abandon Him. (John vii). But not one who saw Him alive after death ever wavered for a moment in their attachment to Him and His cause.

Shall we say that this belief was formed by a vision, nervous convulsions, phantoms of the disordered imagination of hysterical women, and weak-minded, weak-nerved men? Was it the result of Renan's "sacred moments when the passion of a hallucinated woman gave the world a resurrected God?" Christian thought started by an apparition! Christian society organized by self-deception! The Church founded upon a falsehood! The regeneration of the world effected by a fraud! Call this rational if you will, but do not suppose that it ever can

stand before the judgment seat of conscience, or of history. No. This was a new belief in the world, and it could not have originated except in a new fact external to man, and supported by the most indubitable, experimental evidence. The fact, further, must have been clear enough to remove the last shade of doubt from the thinking, and powerful enough to start men upon a new, most unexpected and most difficult career. And an outward fact meeting all these conditions must have been manifested. For, only thus can the sudden change in the apostles be explained. And surely if ever the fountains of human life bubbled up and sent forth the streams of deep inward conviction, it was on that eventful night when Jesus stood in their midst alive from the dead. And this grand subjective revolution in the soul and life of the helpless band which could only rest upon the objective revelation, the resurrection of the Lord, attested and glorified itself, by this thorough change, as a divine fact. So also did the change effected in the cross, whereby what had been a sign of the deepest disgrace became a sign of the highest honor.

So conclusive was the testimony that all the disciples believed it, that Paul was changed by it from a relentless enemy into a life-long and ardent friend; and that the whole face of history was permanently changed by it. Always and everywhere, in all their addresses and in all their letters the apostles give special prominence to the fact. It was the key note of all their preaching. At Pentecost Peter affirmed, "This Jesus hath God raised up, whereof we are witnesses." To the crowd in Sol-

omon's porch greatly wondering at the miracle wrought upon the lame man at the gate "Beautiful," he declared that it was the name of Jesus, whom God had raised from the dead, and through faith in His name as Risen, that the man had been made whole. To the Council who were grieved that they preached through Jesus the resurrection of the dead, and had arrested him and John, and demanded of them to tell by what power and name they had wrought a miracle on the lame man, Peter answered: "By the name of Jesus, whom ye crucified, whom God raised from the dead." When brought again a few days after before the Council, and charged with having anew preached a Risen Christ in the city, they all answered, "ye slew Jesus; but God raised Him up, and exalted Him with His right hand a Prince and a Saviour." To Cornelius and the company assembled in his house at Cæsarea Peter declared, "that Jesus whom they slew, God raised up, and showed openly to chosen witnesses." At Antioch Paul declared that God had fulfilled the promise given to the fathers in raising up Jesus again. He repeated the same at Athens and Corinth. Everywhere it was the same. With great power gave the apostles witness of the resurrection of the Lord Jesus (Acts ii, 32; iii, 15, 16; iv, 10; v, 30, 31; x, 39, 40; xiii, 38-39; xvii, 31; 1 Cor. xv, 19.) What was declared by word of mouth was penned down in all their letters. It was the foundation of all their own experience and preaching. It, with its twin-truth, "Christ was crucified," was the one fact which was constantly brought forward in all their discourses, and in all their defenses

of conduct. They zealously announced it before kings and Councils, and told it to the people as the foundation of salvation and as the spring of joy.

Throughout the apostolic Letters not one attempt is made to establish the fact.* They ever speak of it as a fact well-known, and universally received by the church. The sufferings of Jesus and His resurrection are constantly mentioned together as facts of equal weight and of equal validity. And the profound impression which the facts made upon Paul appears in his, "that I may know the fellowship of His sufferings and, (not the fact, but) the power of His resurrection." It was the great fundamental truth in all his preaching, as witness his word on Mars' hill, to the sceptical, philosophical Athenians, and also his word to the practical and worldly-wise king Agrippa, at Cæsarea. So would he have it as a fundamental fact in his experience: "that I may know the power of His resurrection." Know it in its fulness, sweep, and significance. Know it as the mighty inspiration of every thought. Know it in its transforming power upon the character. Know it in all its blessedness and felt elevation, in every hour of life and in the agony of death. And this power he felt. The fact and its consequences placed him, in a certain sense, on the immortal side of death. It peopled his heart with aspirations after a glory and immortality assured and unspeakably desirable. It urged him onward in that unparalleled

[*1 Cor. xv, is no exception. In it Paul reiterates what he had constantly preached, and shows that Jesus' resurrection is the foundation of the resurrection of believers.]

career which blazed like the sun carrying life and joy to multitudes. And in his profound experimental acquaintance with these facts, the other disciples and early converts shared. The fact of Jesus' triumph over death and session on the Father's throne filled them with the most exalted conceptions of His character. Resurrection not only wrought conviction, and opened truth, shed a flood of light on the prophetic Scriptures and upon Jesus' teaching, recalled, and made plain sayings of His which had been hitherto not understood,* but it also was the Divine solution of all their difficulties, and the Divine remedy for all their sorrows. Its mighty power was manifested throughout their whole career. "While Jesus was yet with them" many finally abandoned Him and His career. On the night of His death, all, even the most faithful, steadfast and heroic had forsaken Him and fled. But resurrection recalled all these last, and bound them to Him forever. It animated them with new motives. It gave a firm ground for an intelligent faith to rest upon, and assured them of success in their mission. It made their lives sublime, and threw over them a halo of glory which no persecution could obscure, and death itself could not dim. And as they went forth with all the glorious greetings of Easter morning, and told the world of the Conqueror over death, Who had demonstrated by fact that He "was the Resurrection and the Life," the whole face of history was permanently changed. And so profoundly have they wrought, by the Spirit, this conviction into the heart of humanity, that sword, sci-

[*See, for example, Luke xviii, 31-34; John ii, 22; xii, 16, &c.]

ence, skeptical criticism and every form of attack have in vain tried during 1900 years to cast it to the ground. No weapon formed against it has prospered. No power has been able to loosen its hold upon the intellect and heart of man.

If all this testimony to the resurrection of Jesus is worth nothing, no testimony is worth anything. Its enormous weight must crush every attempt to deny the fact. In vain scepticism here concentrates and consummates itself, working to reduce the fact to a myth, or to the bare idea and symbolism of life. For here, life is in its highest energy. And to say that this is death, or a lie, is a supposition too monstrous for belief. "The falsehood of all this testimony would be more miraculous than the event which it relates." We close this part of the argument with a remark from Heinrich Ewald, a writer whose sympathies for orthodoxy were certainly not strong, and whose critical power and profound scholarship none will question: "Nothing stands more historically certain than that Jesus rose from the dead, and appeared again to His followers, or than that their seeing Him again was the beginning of a higher faith, and of all their christian work in the world. It is equally certain that they saw Him, not as a common man, or as a ghost risen from the grave, but as the only Son of God —already more than man at once in nature and power; and that all who thus believed Him, recognized at once, and instinctively His unique Divine dignity, and firmly believed in it henceforth. The Twelve and others had, indeed, learned to look on Him even in life, as the True

Messianic King, and the Son of God, but from the moment of His re-appearing they recognized more clearly and fully the Divine idea of His nature, and saw in Him the Conqueror of death. And the two pictures of Him fixed in their minds were in their essence identical. They knew that He who now stood before them in all the glory of resurrection was the very same that they knew before His crucifixion."

Jesus showed Himself alive by many infallible proofs, (Acts i, 3.)*—; a book which Holtsman, a learned skeptic, says must have appeared by A. D. 80, at the latest.† We may further remark that all critics agree that the Epistles to the Romans and Corinthians were written by Paul, and some time between the winter of A. D. 58-59 to the spring of A. D. 59-60. The first great persecution began A. D. 64. By evidences of which the senses could take cognizance, and that of the most satisfactory kind, Jesus convinced His disciples (a) that He was not a spirit or shadow, but a genuine Man, (b) a Risen Man, (c) and that this Man was one and the same Man that they had been associated with during the three preceeding years. Of these facts they had not, could not have the slightest possible doubt. Nor can any one who accepts their testimony. And were the fact of res-

[*Zeller, one of the latest rationalistic writers, after the fullest investigation, and severest criticism, has acknowledged the authenticity of The Acts. His judgment is that the whole book is the work of one and the same author, that this same author wrote the third Gospel, and that this author was Luke, Paul's companion in travel. (*Apostel Geschichte* page 387, 414, 516.)]

[†Schenkel's *Dict. Bib. Art. Acts of the Apostles.*]

urrection an isolated one, and were it not further, that the most tremendous consequences are involved in and proceed from it, it would probably be received unreservedly and universally, and be then re-legated to the region of those phenomenal incidents which amaze for a while, but are uninfluential in human affairs.

But it was immeasurably more than an extraordinary occurrence. After the appearances on the first day, and the one to Thomas on the eighth day, Jesus did not (so far as the narratives show) any more attempt to demonstrate His actual bodily presence with them and in the same Body, now spiritual, that He previously possessed, than He had during His life before death attempted to prove His actual presence. It was a fact which He took for granted that they recognized. All the other appearances had, and so had these, something immensely higher* in view than the mere convincing of men that He had actually come forth alive from the tomb. This we have already seen. In one aspect a result from the processes of nature, the fact in another aspect was wholly outside

[*That the reader may examine this point we give the places. Matt. mentions two appearances, one in Jerusalem morning of the resurrection, one in Galilee many days after (xxvii, 9, 10, 16, 17). Mark speaks of three, all on the day of the rising (xvi, 9, 12, 14.) Luke mentions five, three on the day of the rising, and two on the day of the Ascension (xxiv, 13, 34, 36, 50, 51; Acts i, 4-9. John mentions four (xx, 15, 19, 26; xxi, 1,) Paul mentions five, (1 Cor. xv, 5-8), some of which are mentioned by one, some by two or more of the Evangelists, and one (that to James) told by no other. And His statement, "in Him dwelleth all the fullness of the Godhead bodily," *i. e.* capable, because possessed of a Body, of manifesting Himself in a bodily form (Col. ii, 9.) was based upon His own sight of Him in His glorified Body.]

of those processes. No human agent and no natural force had any hand in its production. But it is not more a stupendous than it is a potential fact. It is its vast consequences that make it so significant. All the results of Jesus' mission are wrapped up in it. The vital evidence of His Sonship and Messiahship comes from it. Of these things "the words that I speak" said He before His death, "are proof: and the works that I do bear witness of Me. But the only signs that shall be given to an evil and a sign-seeking generation as the final attestation of these claims, is the sign of Jonah, the prophet. For as he was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth. Destroy this temple of My Body, and in three days I will raise it up. Having the power to do both I lay down My life that I may take it again" (Matt. xii, 39, 40; John ii, 19; x, 16, 17.)

The previous resurrections were more properly temporary restorations to the life before death, with its limitations, sorrows and close. The raised ones died again. But Jesus' resurrection was the revelation of a new life, one free from earthly limitations, and which could not be subject to death. "Death could have no more dominion over Him." He came forth from the tomb an eternal Man, with a manhood perfected, with a Body which shared completely in the totality of the marvellous fulness of The Spirit. Its identity was the same, but yet it had undergone an extraordinary change. Along with naturalness (shown in a series of simple and homely facts), its supernatural features were constantly manifested. It

was a spiritual Body, powerful, glorious and free from the limitations by which it had before been fettered. And yet it was able to enter into those limitations. It ate fish and honey, and was nourished no one knew when or how. It made itself known, was visibly, tangibly present, yet instantly disappeared in invisibility. It moved invisibly from place to place; was now here, now there; came, no one knew whence, staid, no one knew where, went, no one knew whither. It entered into, and departed from a house without audible step, and without passing through an opening. It was seen standing on a shore, yet without injuring the law of gravitation rose above the clouds. These facts show that it possessed at the same time the qualities and attributes of both the natural and the supernatural body, *i.e.* of one, the life-principle of which is The Spirit (1 Cor. xv) a Body through which Jesus first breathed upon, afterwards shed down upon, the disciples The Spirit.

The writers in giving these facts are well aware of their seeming contradictoriness. In His "while I was yet with you," they give Jesus statement of them. They are wholly unique. They could belong only to a transition period, one in which the Body while undergoing a process of transformation, belonged in some respects to the present, and in other respects to a higher order of things. Such a Body could not permanently stay on earth. But did the Conqueror of death and the grave depart in the ordinary way His character and cause would thereby be destroyed. But death could not touch Him who had arisen in the power of an endless life.

Ascension must be the consequence, completion and crown of His work. It must be His glorification, as Resurrection had been His transformation. It too, He had declared, was the contingent fact upon which depended the coming down of The Spirit and the application of all the benefits of His redemption to man and to the cosmos. And having accomplished all that belonged to this transition period He left earth by a visible ascension. Without effort, and by His own inherent energy He rose up slowly and majestically until a cloud received Him out of sight. When next seen by man He was in Heaven in His *sooma pneumatikon*, and standing by the right hand of God.

These facts are wholly beyond our experience. They are supernatural. They are astounding. The honest, thoughtful mind stops before them, pressed with difficulties, troubled with doubts. Man's testimony is sufficient to establish the bare fact of resurrection. For of this the senses could take cognizance. But the potential facts—the ground, the cause, the reasons for the revivification and resurrection of the Body, and its resurrection-character—were beyond the reach of the senses, and so of human testimony. They are designed to reach the consciousness, so must be supported by that kind of testimony which will produce in it the conviction of their reality, and displace doubt by that intelligent faith which it was designed to beget. They are supernatural facts, so could be supported only by supernatural testimony. To hazard eternity on any less stable foundations would be the height of folly. To accept less would be un-

scientific and illogical, and could lead only to credulity. But this is mental and moral degradation. All this Jesus recognized. He was too noble, too holy, too regardful of man to make any such a demand. He placed the ground of confidence in these supernatural facts on an infinitely stronger foundation. He proved them by the infallible testimony of the living God. This was the strong first testimony as to the facts which He gave after His resurrection, (*i.e.* after His first appearances,) and He gave this proof before He made Himself personally known. Given first to the two on their way to Emmaus, and subsequently to the whole company, it must be of the supremest importance. To it we turn:

The facts must occur, said He, (a) from the necessity of the case, and (b) because they were fore-announced in the Scriptures. "Thus it is written, and thus must (*edei*) the (*toon*) Christ suffer, and rise from the dead the third day." The resurrection in the particular way in which, and the particular ends for which it occurred *must* be. This verb, *edei* (an impersonal one) signifies in the Greek classics "it needs," "there is need of," "it is binding on one." This also is its constant meaning in the New Testament. It designates that which for some inevitable reason,—the circumstances of the case, the fitness of things, the rightness of the thing itself, or the appointment of God—must occur (John iii, 30; iv, 4; Matt. xxvii, 10; Heb. ix, 29; 1 Cor. xv, 29; Acts ix, 16; xiv, 52, &c.). It expresses the unavoidable in the nature of things, the inevitable. This necessity was upon Jesus from the first, and He felt its pressure. "I must be about My

Father's business," "I must preach the Kingdom of God." "I must work." "I must work the works of Him that sent Me, to-day." In speaking of His coming sorrows He also declared this necessity, the what to Him was inevitable. "The Son of Man must go up to Jerusalem," "must be delivered into the hands of men," "must go as it is written of Him," "must be lifted up," and "this that is written of Me, 'He was reckoned among the transgressors,' must be accomplished." He further said that this inevitable must be followed by another inevitable: "He must suffer and die, and must be raised again the third day." This full announcement was so well known that His enemies attempted to prevent it —as if they could arrest the inevitable. And after this "must" was fulfilled, this fact was pointed out by an angel, and emphasized by the Risen Lord (Matt. xv, 21; Mark viii, 33; Luke ii, 59; v, 43; ix, 22; John iii, 14; xii, 34; Matt. xxvii², 63; Luke xxiv, 7, 26, 44, 46; John xx, 6. See also in Acts iii, 21; xvii, 5; 1 Cor. xv, 25, 53; 2 Cor. v, 10 &c.).

The "must of the work" and the "must of the suffer" were not a physical, but a legal and a moral necessity. But in the "must rise again" there were, strictly speaking, two necessities: one growing out of the nature of things, and this was a natural, and the other growing out of the "thus it is written," and this was a moral, or supernatural necessity.

The resurrection was inevitable from the operation of natural law. The inorganic is not vital. The spirit is not mortal. Death is restricted to the region between

the two worlds. The plant lives in the root and seed. Hence its death is almost only an appearance of dying. The animal lives only in the general life of nature. Hence it has no full individual life to resign, and its dying, though awful and repulsive to it, is really no complete death. Actual death begins with conscious man, and is so far as we know, to cease with him, and to be transformed into new and conscious life. From Gen. iii and especially from what is said of the Tree of Life in the Garden, we see that man, as created, was not to die but to undergo a transition from the natural to the spiritual state by a change corresponding to that spoken of 1 Cor. xv, 51; 2 Cor. v, 4, and which was typed in the translation of Enoch and Elijah. But becoming subject to the effects of moral death, this transformation passed over into corruption and physical death. The entire weight of death pressed upon man. And Jesus in becoming man's Substitute became his partner in this subjection to death. He, hence, must die. But from the constitution of His Person, He must also, according to the laws of nature, which are but inevitable sequences from, or rather nothing else than the expression of the will of the Creator, rise again from the dead. For as by a natural law "sin when it has arrived at maturity in its growth (*Greek*) bringeth forth—*apokuei*, a verb which expresses the necessity of the result according to natural law—death; so, by the same law, holiness, when perfected, must bring forth life. Jesus was absolutely free from sin. He was perpetually nourished by holiness. He is, in a sense so real and exclusive that to feed

on Him is to live, the vital principle of man. And this He is, because (a) He was sent by, and (b) He lived *dia through*, and on the living Father (John v, 57). From Him He drew life, light and nourishment, incessantly. He perfectly reproduced on earth, and in a human life, the life of The Father. He was God lived by a Man. To Him it was given to have life in Himself (John v, 26.). His humanity then, must have been perfectly sound. There, hence, could have been in Him nothing that could cause death, nothing from, or of which it is the result. And hence He could not be naturally subject to death. It could not come to Him by the working of any natural law in Himself as by any decay or breakdown of the powers of life. If it touched Him, it must come upon Him by His own voluntary permission and from the moral necessity of the position in which He had voluntarily placed Himself as the Substitute for sinners. He must fulfill for man, the law which condemns man to death. Hence, from the moment when He accepted that position, death, because in that chain, was inevitable in the sequences of events. In Him the law, and so death, was fulfilled, ended, taken out of the way. In His death corruption was overcome. Rather, strictly speaking, death was transformed into that transformation unto which men were originally designed. Hence, there must be a complete transformation, *i. e.* resurrection. This is the demand of both natural and moral law. His resurrection, then, in this aspect of it, and from the constitution of His humanity, was neither supernatural, nor miraculous, but normal and natural, and necessary in, and to the har-

mony of His character, and was demanded alike by natural law, and by the attributes of His Humanity. Resurrection, then, as well as the death, must have been in the chain of events. It must have been as impossible for Him not to rise, as for Him, in the position which He occupied, not to die. Ordinarily death and consequent corruption come from the action of the principle of sin working, through one natural law, in humanity as sinful. But from the constitution of Jesus' Person, and from the absolute purity and perfect soundness of His Humanity, both physically and morally, it was not possible that He should be holden of death. (Acts ii, 24.). There must, hence, have been in Him those powers of reaction from which, when He was dead, Divine power, working through another natural law, must bring forth life. And this is resurrection. And the flowing forth of the blood and water from His wounded side confirms this reasoning based upon the constitution of His Humanity. For this fact shows that at the moment when dissolution begins in ordinary bodies, that vital reaction had already begun in His Body which some hours later manifested itself in resurrection.*

His resurrection was also a moral necessity. First, in that it and ascension were indissolubly linked together as integral parts of the life of Jesus. They were ones of a series of the facts which constitute the subject-matter of redemption, and which, beginning in the eternal purpose, and going on through the life, death, resurrection and ascension, intercession, and coming again,

[*See The Holy Death, pages, 227, 241.]

must continue to be in full operation until He shall have finished His whole work, and shall have delivered up the Kingdom to the Father. Let one link be missing and the chain of events would be helplessly broken. But this cannot be. And so Resurrection and Ascension must be, each in its own order and time. Ascension, in so far as it related to the power of Jesus, in Himself considered, because foretold, promised to Him, and sought by Him in prayer, must be (Ps. lxviii, 18; Heb. xii, 3; John vi, 62; xviii, 3.) It was vitally connected with His dignity and work as Man, was the only befitting consummation of His whole earthly life, was the last of Him seen by man, and was the attestation of His word, "I came from God, and I go to God." It was further His elevation in His character as the Son of Man to "the form of God," that divine condition which He had from eternity, and of which He emptied Himself when He became Man. By and in it He returns as the perfected Fruit of this life's development to the Father, from whom He, under the impulse of love had come as the Eternal Word. And it must also be because of His relation to man. Ascension in Him perfects God's design in regard to humanity. He ascended carrying our humanity, redeemed, purified, exalted, to the Father's right hand. But He left behind a company, the germ of a new world. God's eternal plan, with a view to which He had created the world, was, in it to form of believers a family like to His Son, the Pattern and Prototype of the race. As vegetables and animals are the unconscious organs of the life which He (the

Creator) gives to nature, so this family were to be the intelligent organs of the holy life of the Creator as the Personal God. In giving reality to this plan, the Creator must accomplish it, first in the resurrection and ascension of His Son, as the Son of Man; and secondly, in making this family, actual partakers of Him (Eph. ii, 6; i, ii; Heb. ii, 10). This, which began on Pentecost, must continue to Parousia. Then the Son showed that He had lawfully obtained sovereignty over the earth —a fact which has ever since been apparent in the ever enlarging of His family. And when the nations of earth, like the cities of Israel, shall have been gone over, and this gospel shall have been preached among all nations for a witness, then will this be completed at Parousia. Then will His Kingdom be manifested. Then shall His feet stand upon the Mount of Olives (Zech. xiv, 3); and coming to Jerusalem will He then begin the new epoch and reign. Hence ascension must be, and in order to it, resurrection. And contingent upon both is another series of facts all connected with the formation of the Holy Family—the coming of The Spirit, the formation and growth of the church, the regeneration of sinners, the sanctification of saints, and thus, the foundation of the family—the present existence of which is proof infallible that both resurrection and ascension have already occurred.

This necessity is apparent, further, in the words “all that Jesus *began* to do and teach until the day in which He was taken up.” All previous to that day—so this verse says—was the beginning of that the completion of which must be after He was taken up. Ascension, then,

is in the middle of His work. It closes the first and it opens the second part of it. He began His work while the visible, He carries it on as the invisible Christ—not only up there, but down here, not only among, but in us, not only in one, but in every place. Mark shows the connection in his last verse: So then the Lord was received up into heaven and they went forth, and preached every where." And every reader of the Acts and Epistles knows how constantly, as we have already shown, the same fact is brought out, either directly or by allusion, in those writings. The whole historic development of the Church is, according to the documents, the continuation only of the divine-human life of Jesus on earth. All the going on in its progress, all its activity and power, all gracious offices to the believers, all the strength for holy living, all cheering and animating views and assurances to them dying of being then present with the Lord as to their spirits and of their bodies, united to Him, resting in hope until His coming, all assurances of His coming again, and of the resurrection of their bodies then, and of their being caught up to meet Him in the air—in a word, all that enlivens, animates urges onward a believer living, and gives coolness, joy, intelligent hope in dying comes from His (Jesus') constant activity by The Spirit. All this necessitated His being in Heaven as the glorified Man, and this He could not be without both resurrection and ascension. And since both are a part and proof of His work, it is clear, that had His life closed in irremediable death it would have been a failure. His atonement would have

been valueless, every hope and aspiration beyond this life would have perished in His grave, and the Church could never have been.

It was again also a moral necessity, in that both had been promised to Him by the Father. The Spirit of prophecy speaking through Isaiah had declared that His prayer for restoration from the grave should be answered: Thus saith the Lord, In an acceptable time have I heard Thee, and in a day of salvation have I helped Thee. (xlix, 8.). And speaking through David, at an earlier day, He had declared, that to the Messiah there would be given the fullest assurance of His own resurrection and ascension: "My flesh shall rest in hope. For Thou wilt not leave My soul in Hades; neither wilt Thou suffer Thine Holy One to see corruption.* Thou wilt show Me the path of life: in Thy presence is fulness of joy; at Thy right hand are pleasures forevermore" (Ps. xvi, 8-11; com. Acts ii, 25-28.) This was the word of the living, Personal God to Him. And since it is not possible for God to lie, this word makes it morally necessary that Jesus must rise again.

There was further again, a moral necessity for His resurrection, based on the fact that it was foretold. This fact Jesus brought most prominently forward upon the day of His resurrection. To the two disciples on their way to Emmaus He remarked, that if they had believed all that the prophets had spoken, they would have believed that He had actually arisen from the dead on that the third day.

[*The phrase, "Thou wilt not suffer." Acts ii, 27, seems to imply that Jesus' Body was naturally corruptible. But the Greek *oude dooseis, wilt not give*, shows that it was not.]

since His crucifixion. Even in the absence of sensible evidence they would, on the authority of the written word, have believed the fact. And it was not until after He had established the fact from the Scriptures, that He made Himself known to them in the breaking of bread. It was this proof too, which He gave the company of disciples on that same evening, He first tranquilized their minds, convinced them of the identity of His Person, and upbraided them for their unbelief and hardness of heart in not believing those who had seen Him after He was arisen. He then rested the fact of the certainty and character of His resurrection upon the necessity of all that was written of Him being fulfilled as He had told them before His decease.* His method of procedure was this: He first breathed on them, saying, Receive ye The Holy Spirit. Simultaneously, He opened their understandings that they might understand the Scriptures. To mind and heart thus prepared He said, "Thus it is written, and thus it is, hence, necessary (*eilei*) that Christ should suffer, and should rise from the dead the third day, and that repentance and remission of sins

[There are no express prophecies in the O. T. of the resurrection as a separate fact. But those which speak of His exaltation and glorification after His humiliation are very many. And these involve His resurrection as their beginning. We may mention a few. The prophecy of Shiloh, of Ps. xvi, of cx, where Messiah sits at God's right hand, ruling, and of Dan. vii, 13, 14, where "universal dominion is given by the Ancient of days to one like the Son of Man," and of Zech. ix, 9, 10, xii. 10; xiii 7, xiv, 1-3, where His sceptre is worldwide, and His feet are to stand on Mount Olivet—all these imply the intervening resurrection. In fact all the prophecies which speak of His sufferings and subsequent glory are virtually so many prophecies of His resurrection. We append a partial list which the reader may examine and compare for himself.]

should be preached in His name among all nations, beginning at Jerusalem. The predicted facts were (a) Christ must suffer, (b) must rise the third day, (c) in His name, after having suffered these things, and, through resurrection and ascension having entered into His glory—repentance and remission of sins must be preached everywhere (Luke xxiv, 26, 46-48). *Houtoo—houtoos, —thus—thus.* Thus it is written, He said, and therefore thus *edei, it must be.* Therefore, thus, and no otherwise, it is. It has come to pass become it must, and it must because it is thus written. The “thus” of the one event, *i. e.* of the resurrection, corresponds to the “thus” of prophecy. And before ever a word about it had been preached, Jesus declared that the “thus” of the other event,—*i. e.* the preaching everywhere of repentance and remission of sins in His name “must be,”—must correspond also to the “thus” of prophecy. It was surely the Divine purpose that these things should be. This purpose the Divine wisdom had made known, in writing, centuries

PROPHETIES RESPECTING CHRIST.

As the Son of God: Psa. ii, 7. Fulfilled, Luke i, 32, 35. As the seed of woman: Gen. iii, 15. Fulfilled, Gal. iv, 4. As the seed of Abraham: Gen. xvii, 7; Geu. xxii, 18. Fulfilled, Gal. iii, 16. As the seed of Isaac: Gen. xxi, 12. Fulfilled, Heb. xi, 17-19. As the seed of David: Psa. cxxxii, 11; Jer. xxiii, 5. Fulfilled, Acts xiii, 23; Rom. i, 3. His coming at a set time: Gen. xl ix 10; Dan. ix, 24, 25. Fulfilled, Luke ii, 1. His being born of a virgin: Isa. vii, 14. Fulfilled, Matt. i, 18; Luke ii, 7. His being called Immanuel: Isa. vii, 14. Fulfilled, Matt. i, 22, 23. His being born in Bethlehem of Judea: Micah v, 2. Fulfilled, Matt. ii, 1; Luke ii, 4-6. Great persons coming to adore Him: Psa. lxxii, 10. Fulfilled, Matt. ii, 1-11. The slaying of the children at Bethlehem: Jer. xxxi, 15. Fulfilled, Matt. ii, 16-18. His being called out of Egypt: Hosea xi, 1. Fulfilled, Matt. ii, 15. His being preceded by John the Baptist: Isa. xl, 3; Mal. iii, 1. Fulfilled, Matt. iii, 1, 3; Luke i, 17. His being anointed with the Spirit: Psa. xlv, 7; Isa. xi, 2; lxi, 1. Fulfilled,

before, by the Divine Spirit, through the prophets. A Divine *must* (*edēi*,) therefore, is concerned in their passing into actual facts. On the unalterable purpose of God as thus made known, Jesus placed the certainty of the fact of His resurrection and ascension, and the consequences flowing therefrom, and therefore of the peculiar character of His resurrection Body. Had the disciples known the Scriptures, they—so Jesus declared—so soon as they saw the empty tomb, yea, even without seeing it empty, or even without seeing the risen Jesus Himself, would have rested in the assurance that He had actually arisen. And so soon as Jesus had expounded unto them in all the Scriptures the things concerning Himself they did believe the fact. After Pentecost they went every where preaching them as facts whose existence was necessitated from the foregoing Scriptures. Jesus had declared, so did they, that this was the all commanding demonstration of the fact of His resurrection. This gave the point and power to Peter's preaching on the

Matt. iii, 16; John iii, 34; Acts x, 38. His being a Prophet like unto Moses: Deu. xviii, 15-18. Fulfilled, Acts iii, 20-22. His being a Priest after the order of Melchizedek: Psa. cx, 4. Fulfilled, Heb. v, 5, 9. His entering on His public ministry: Isa. lxi, 1 & 2. Fulfilled, Luke iv, 16-21, 43. His ministry commencing in Galilee: Isa. ix, 1, 2. Fulfilled, Matt. iv, 12-16, 23. His entering publicly into Jerusalem: Zec. ix, 9. Fulfilled, Matt. xxi, 1-5. His coming into the temple: Hag. ii, 7, 8; Mal. iii, 1. Fulfilled, Matt. xxi, 12; Luke ii, 27-32; John ii, 13-16. His poverty: Isa. liii, 2. Fulfilled, Mark vi, 3; Luke ix, 58. His meekness and want of ostentation, Isa. xlvi, 2. Fulfilled, Matt. xii, 15, 16, 19. His tenderness and compassion: Isa. xl, 11; xlvi, 3. Fulfilled, Matt. xii, 15, 20; Heb. iv, 15. His being without guile: Isa. liii, 9. Fulfilled, 1 Pet. ii, 22. His zeal: Psa. lxix, 9. Fulfilled, John ii, 17. His preaching by parables: Psa. lxxviii, 2. Fulfilled, Matt. xiii, 34, 35. His working miracles: Isa. xxxv, 5, 6. Fulfilled, Matt. xi, 4-6; John xi, 47. His bearing reproach: Psa. xxii, 6; lxix, 7, 9, 20. Fulfilled, Rom. 15, 3.

day of Pentecost, and at the house of Cornelius. This gave that resistless force to Stephen's word, which carried home conviction to the conscience of those who heard it. They could not but feel that it was, but they would not accept it as, the fact. His argument, hence aroused against him all their murderous hate. This was Paul's all-conclusive argument at Corinth, Thessalonica, and Antioch. This was the rock: The Scriptures have declared it therefore the fact must be, therefore is: upon which all the witnesses always and everywhere firmly planted themselves. This they openly, fearlessly, powerfully proclaimed. This made the Gospel the power of God unto salvation. Drop this out and the preaching of repentance and remission of sins, because they can be founded only upon the resurrection and the antecedent death, is not of the slightest avail. That preaching which drops them out can never work that stupendous, deep, and abiding change which the Scriptures call conversion. Preach these with the power of The

His being rejected by His brethren: Psa. lxix, 8; Isa. xiii, 3. Fulfilled, John i, 11; 7. His being a stone of stumbling to the Jews: Isa. viii, 14. Fulfilled, Rom, ix, 35; 1 Pet. ii, 8. His being hated by the Jews: Psa. lxix, 4; Isa. lxxix 7. Fulfilled, John xv, 24, 25. His being rejected by the Jewish rulers: Psa. i, 8' 22. Fulfilled, Matt. xxi, 41; John vii, 48. That Jews and Gentiles should combine against Him: Psa. ii, 1, 2. Fulfilled, Luke xxiii, 12; Acts iv, 27. His being betrayed by a friend; Psa. xli, 9; lv, 12-14. Fulfilled, John xiii, 18, 21. His disciples forsaking Him; Zech. xiii, 7. Fulfilled, Matt. xxvi, 31, 56. His being sold for thirty pieces of silver: Zech. xi, 12. Fulfilled, Matt. 26, 15. His price being given for a potter's field: Zech. xi, 13. Fulfilled, Matt. xxvii, 7. The intensity of His sufferings: Psa. xxii, 14, 15. Fulfilled, Luke xxii, 42, 44. His sufferings being for others: Isa. liii, 4-6, 12; Dan. ix 29. Fulfilled, Matt. xx, 28. His patience and silence under sufferings: Isa. liii, 7. Fulfilled, Matt. xxvi, 63; xxvii, 12-14. His being smitten

Spirit, and the result, seen in noble christian characters, is as conspicuous to-day as in the days of yore. And since the salvation preached, received, enjoyed is a resultant from the facts of the sufferings, death, and resurrection, and since—as is seen in the emphatic connective *kai* (Luke xxiv, 46, 47)—it is a part of the “thus it is written,” present conversion to God, and present christian character-building furnish to men an ever-present and powerful testimony to the other facts in the chain, viz: the resurrection and ascension of Jesus Christ.

These facts spring from the eternal purpose, and belong to the eternal plan. The incarnation of the Eternal word was not an after thought consequent upon the Fall. Though that may have modified its surroundings, it could not have induced it. His coming and all its consequences were fore-ordained before the foundation of the world (1 Pet. i, 20; Rev. xiii, 8, 17; Eph. i, 4; Matt. xxv, 34.) It is only when and as we apprehend these facts that we have a true conception of the world, and of hu-

on the cheek: Micah v, 1. Fulfilled, Matt. xxvii, 30. His visage being marred: Isa. liii, 14; liii, 3. Fulfilled, John xix, 5. His being spitted on and scourged: Isa. 1, 6. Fulfilled, Mark xiv, 65; John xiv, 1. His hands and feet being nailed to the cross: Psa. xxii, 16. Fulfilled, John xix, 18; xx, 25. His being forsaken by God: Psa. xxii, 1. Fulfilled, Matt xxvii, 46. His being mocked: Psa. xxii, 7, 8. Fulfilled, Matt. xxvii, 39-44. Gall and vinegar being given Him to drink: Psa. lxix, 21. Fulfilled, Matt. xxvii, 34, His garments being parted and lots cast for His vesture: Psa. xxii, 18. Fulfilled, Mast. xxvii, 35. His being numbered with the transgressors: Isa. liii, 12. Fulfilled, Mark xv, 28. His intercession for His murderers: Isa. liii, 12. Fulfilled, Luke xxiii, 34. His death: Isa. liii, 12. Fulfilled, Matt. xxvii, 50. That a bone of Him should not be broken: Exo. xii, 46; Psa. xxxiv, 20. Fulfilled John xix, 33, 36. His being pierced: Zech. xii, 10. Fulfilled, John xix, 34, 37. His being buried with the rich: Isa. liii, 9. Fulfilled,

manity. These facts were included in the thought of creation. And since entrance into involves departure from the world, the departure as well as entrance had a place in the plan of creation. And since the entrance was by incarnation, the departure could not be by death, so must be by ascension. "He that ascended is the same that had descended first into the lower parts of the earth." Resurrection and ascension then must be, became included in the eternal plan. And since it is the accomplishment of the purpose belonging to creation, but whose progress was defeated by the introduction of sin (Col. i. 15,) it follows that both man and the cosmos share in the restoration and consummation of all things. So say the Scriptures. At the appointed times, and in the appointed order eternal power brought them out from ideas into actualities. We study the facts. We study the Hebrew Scriptures. We see that the former are in exact accord with the latter. We see Jesus Himself pointing out the correspondence between the two, and demonstrating

Matt. xxvii, 57-90. His flesh not seeing corruption: Psa. xvi, 10. Fulfilled, Acts ii, 31; xiii, 35; 1 Pet. iii, 10. His resurrection: Psa. xvi, 10; Isa. xxvi, 19. Fulfilled, Luke xxiv, 6, 31, 34. His ascension: Psa. lxviii, 18. Fulfilled, Luke xxiv, 51; Acts i, 9; Eph. xiv, 8. His sitting on the right hand of God: Psa. cx, 1. Fulfilled, Heb. i, 3. His exercising the priestly office in Heaven: Zech. vi, 13. Fulfilled, Rom viii, 34. His being the chief corner-stone of the Church: Isa. xxviii, 16. Fulfilled, 1 Pet. ii, 6, 7. His being King in Zion: Psa. ii, 6. Fulfilled, Luke i, 32; John xviii, 33-37. The conversion of the Gentiles to Him: Isa. xi, 10; xlvi, 1. Fulfilled, Matt. i, 17, 21; John x, 16; Acts x, 45, 47; Isa. lii, 7, com. Acts viii, 35. His righteous government: Psa. xlvi, 67. Fulfilled, John, v, 30; Rev. xix, 11. His universal dominion: Psa. lxxii, 8; Dan. vii, 14. Fulfilled, Phi. ii, 9, 11. The perpetuity of His kingdom: Isa. iii, 7; Dan. vii, 14. Fulfilled, Luke i, 32, 33.

the certainty of the events from the certainty of the "thus it is written." We see that all is in the eternal plan, so it must be that God's seal is upon both. The order is perfect. The argument is rational, logical, irresistible. To thinking men who honestly and thoroughly study both books—the book of the facts and the book of the foregoing Scriptures—it becomes an intellectual and moral conviction which nothing can disturb: "Jesus Christ died for our sins, according to the Scriptures; Jesus Christ was buried; Jesus Christ rose again according to the Scriptures." This is the word which, as Calvin finely expresses it, creates a conviction which asks not for reasons; a knowledge which accords with the highest reason, namely, knowledge in which the mind rests more firmly and securely than in any reason; in fine, the conviction which revelation from heaven alone can produce.

These testimonies were confirmed by many and magnificent miracles. "They went forth and preached, the Lord working with them, and confirming the word with signs following;" "God also bearing them witness both with signs and wonders, and with divers miracles and gifts of the Holy Spirit." These were publicly wrought and manifested. Pentecost with its tongues was a confirmation. So were the attestations which everywhere accompanied the preaching of the word. And the more conspicuous, lasting and important of these by far, were those revolutionary and beneficent changes wrought in the thinking and acting of men, in their social, business, and political life, and in the character of their homes. These evidences are capable of almost indefinite expan-

sion. They are familiar to every one. One is patent to every eye that will but look, viz: "This Gospel must be preached among *all nations* for, not the world's conversion, (this will not be, Scripture says, before Jesus comes) but, for A WITNESS." And until all this array of testimony is completely overthrown it is intellectually impossible to eliminate from the world's thinking the fact that Jesus of Nazareth arose from the dead.

That fact is now in the consciousness of humanity. To make it the resting place of an influential personal faith it must pass into the personal consciousness. As a natural fact it can be brought within one's grasp by human agency competent to convey it. But as a supernatural fact it can come within one only by a supernatural agency. The very nature of the testimony, that the resurrection occurred because the "thus it is written" made this necessary. No one can receive it, and the fact to which it testifies into the consciousness except through both a human and a supernatural agent and witness. Both are at hand, Ye Apostles are, ye shall be, witnesses. Preachers and teachers both they were to be; but above, and before all witnesses, eye, ear, mouth, life witnesses of the facts of Jesus' life, death, resurrection and ascension, as rooted in the "must be." "We speak what we know." The other agent is The Spirit. "We are witnesses, and so also is the Holy Spirit." The two testimonies are concurrent. He alone can, and acting through these witnesses does convey to the personal consciousness the supernatural conviction of the supernatural fact. It was He who carried this conviction through the hundred

and twenty to the three thousand on the day of Pentecost. This He has been doing ever since. And no otherwise can any one be inwardly and influentially convinced of these facts, can they and their results be brought to the individual consciousness.

Here we rest the argument. And could any argument be more complete? Not one link is missing. All is solid, because all is Divine. The two Testaments, opened to the consciousness by The Spirit, do to and for us what Jesus did to and for the disciples. They, as He did, lift up our faith into the region, and place it upon the foundation, of the Divine. The whole humanity surrenders gladly to the facts, and then allows them to exert upon it their purifying, ennobling influences. Then it becomes possessed of a faith that is living, for it springs from, and is nourished by life. It is an intelligent faith, for it possesses all the information in the case. It is a historic faith, for it reposes upon historic facts. It is a scientific fact, for it sees in the things a true scientific development, a "must be" according to law. It is a saving faith, for it lifts man out of the most frightful, and elevates him into the most exalted position. And immeasurably higher than all else, it is a Divine faith, for its deepest, its eternal foundation is, not the wisdom of men, but the power of the living, personal God.

But if all that this argument involved was merely the establishment of the resurrection of Jesus as an isolated fact, or as the commemoration and crown of a series of facts, then the gain to man would be little. It is the relation that it sustains to our race that gives this stupendous fact its infinite value to us. Incarna-

tion is not the climax of creation. Nor was the accomplishment of the work that Jesus wrought on earth the end, in view of the incarnation. Jesus' resurrection and ascension in the form of glorified manhood was the goal of incarnation, was the culmination of God's working in creation during the ages. In Him glorified, man, for the first time, was fully brought to view as the perfect image of the invisible God. In Him thus exalted, was realized the thought of the ideal man which had been in the mind of God from eternity, and the realization of which had been the goal of all His creative energy as far as this concerned our globe, possibly, also, the system to which it belongs. And this resurrection and ascension were for the race. Jesus arose, not alone, for He was the first fruits, the pattern and power of all vitally united with Him (1 Cor xv, 22; Eph. i, 18-; ii, 7). By them He is looked at and to, not only as The Man on earth, grand as He then was, nor only as The Man on the cross expiating sins, but also as The Man Risen, The Man Ascended, The Man Glorified, The Man seen passing through the heavens to a seat on the right hand of God;—The Man of Nazareth exalted as The Man on The Father's throne, possessed of many crowns and of all power in Heaven and on earth, the embodied Eternal Life, and The Father's gift to man, The Saviour of mankind and The Coming King.* This is the One whom we know, trust in, love, honor and obey. This

[*His return is the subject of the two closing volumes of this series.]

is the One who, in glory as on earth, says, I; The Son of Man, am conscious, also, that I am The Eternal Son of God.

HALLELUJAH !

CHRISTMAS: Christ is born.

GOOD FRIDAY: Christ died for our sins.

EASTER: Christ is risen.

ASCENSION DAY: Christ has ascended.

PAROUSIA: Christ is coming.

HALLELUJAH !

BEING
JUSTIFIED BY FAITH
WE HAVE PEACE WITH
GOD
THROUGH OUR LORD
JESUS CHRIST.

ROMANS, v. 1.

Ye are Christ's. — I COR. iii. 23

THE HOLY LETTERS.

Rev. ii, iii.

HESE Letters (see pp. 154-158,) Jesus sent to certain churches, after His return to Heaven. As truly as His words given in the Gospels are, so truly are these an integral fact in His life. If we would have a full view of it, we must know their teaching, import and scope. They are, except His few words in the last chapter of The Revelation, His last words to His Church until He comes again. And this coming, as His words on that subject which we have already studied show, is as integral a part of His life as was His first coming, or as is His present appearance in the presence of God for us. That coming is the subject of the closing volumes of this series. And our present study, added to what we have already learned, will help us in that study.

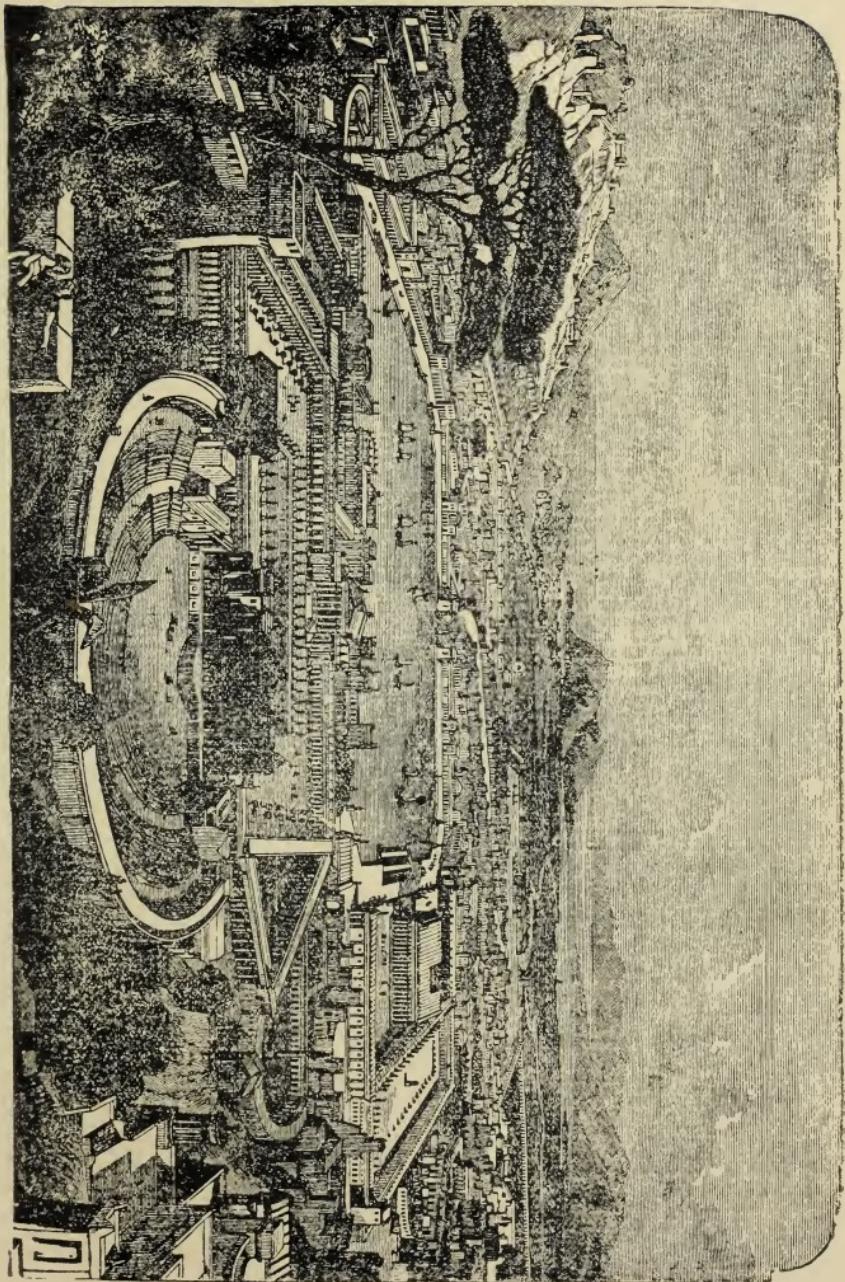
The fundamental idea of these Letters, as of The Revelation in which they are found, is the Coming of Jesus. And this fact must be kept steadily in view.

The Letter to the { The first Letter is addressed to Church in Ephesus. } the church in Ephesus, the most influential, as the first one established, in Asia Minor; and the great center then, as Antioch and Jerusalem had been of Church influence.

The city itself had a history which runs back until lost in legend. Situated on the banks of the river Cayster, in the province of Ionia, possessed of an excellent climate, surrounded by a country of surpassing beauty and fertility, and admirably placed for traffic with all parts of the Levant, it rapidly grew in commercial importance. In the time of these Letters (about A. D. 85, 96), it was the finest city and chief emporium of Asia Minor. Through it the trade of Greece and Rome passed along excellent roads into the remoter districts, and at its wharves Roman proconsuls landed on their progress into the interior.

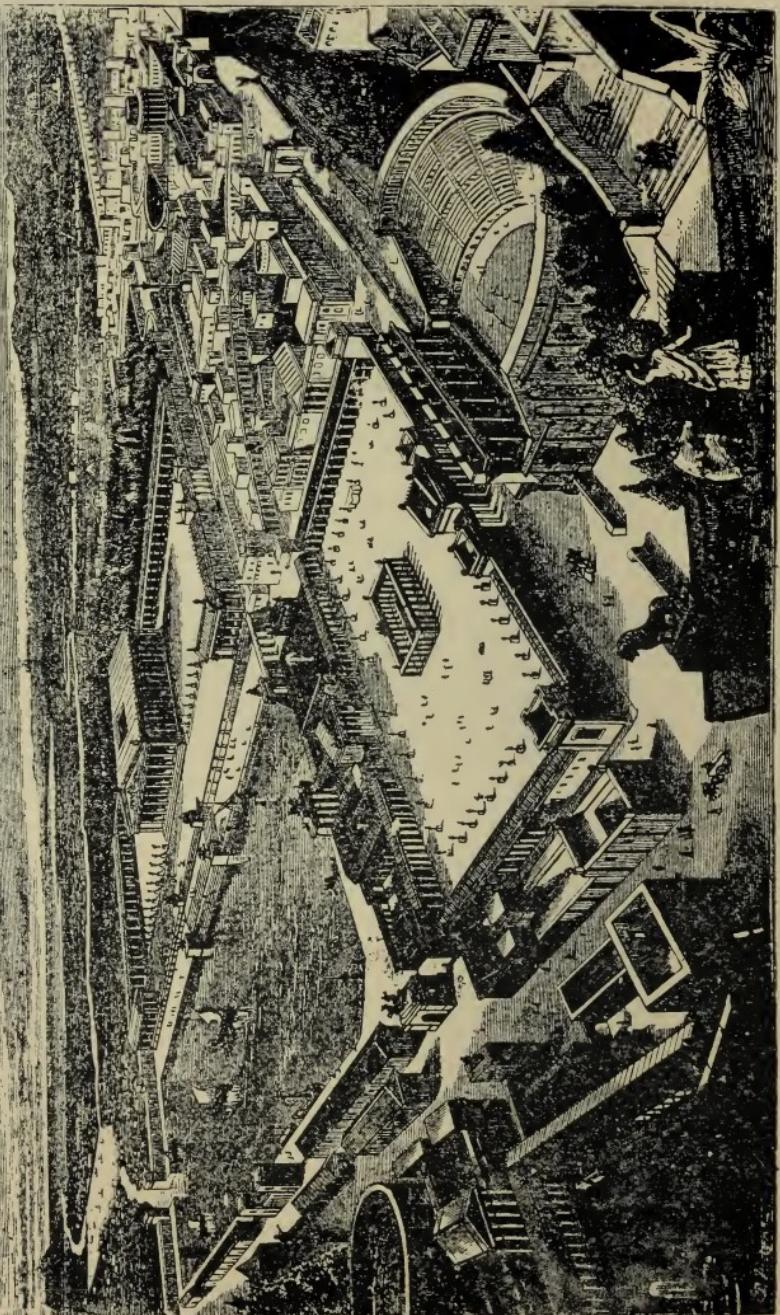
In wealth, magnificence, and influence, civil and religious (heathen), it had become the metropolis of consular Asia. It was called "the Illustrious," "The Light." The capital of a proconsular province, enjoying a municipal government, and possessed of such great commercial advantages, it became the center of the occult sciences, the meeting place of Grecian and Oriental culture, and the abode or resort of many illustrious men. As the seat of the worship of the goddess Diana, that object of profoundest and wide-spread worship (Acts xix), the streets were annually crowded with the thousands drawn to festivals in her honor. And her temple, whose construction occupied 220 years, and whose magnificence made it one of the wonders of the world, contributed more than all else besides to make the city renowned.

It is not these facts, however, but its connection with



Egypt at the Time of the Roman Dominion

EPHESUS RESTORED



the early history of the Church which gives Ephesus its peculiar interest to the christian.

This church, founded by Paul, who labored there nearly three years, enjoyed the ministration also of Timothy, possibly, also of Luke, and later of the beloved John, the intimate friend of Jesus. To it he devoted the almost heavenly close of his long career. There, possibly, he wrote his Gospel and Epistles,* and —so a well-founded tradition says—was buried; as were, also, Timothy, and Mary the mother of our Lord. And to that church, the nearest to Patmos, and the most important of the Seven, was the first of the Letters received at Patmos, sent.

Paul's first visit found some in whom the seeds of truth had been planted. Continuing his journey, he left Aquila and Priscilla to carry on the work. And they, at a later period, as also Apollas and Tychicus, (2 Tim. iv, 19; Eph. vi), were of signal service. Some time later he returned, and remained for nearly three years. His labors were most abundant (Acts xx), and successful. A church was organized. Elders were ordained, and Timothy, later, made the pastor. All Asia heard the word of The Lord. The Jews were hardened. Sceva's sons, Demetrius and his fellow craftsmen, Hymenæus and Alexander, and Phygelles and Hermogenes,† each, in some form, opposed the spread of the truth.

[*If it was not to this church that he wrote the first of his Epistles.]

[†Acts xix; 1 Tim. ii, 20; 2 Tim. i, 15; iv, 14.]

But it prevailed, it grew, it gathered to its embrace Onesiphorus and his family, Trophimus, and Tychicus, who later became Paul's companion in travel,* and numbers besides. Among these were those who had been worshippers of Diana, and others who had been devotees of magic. These burned their books valued at a large amount, and others confessed their faults publicly. These all gave the gospel an enthusiastic and consistent testimony. Such was the power of The Spirit. Such, the mighty growth of the word. Such, the ardor, decision and zeal of the new converts. The church delighted Paul. To it he gave a most affectionate farewell (Acts xx), and, later, sent a letter which is one of the most profound and sublime, and yet tenderly practical that he ever wrote.

Thirty years had passed, and now to it comes this Letter, sent by Jesus Himself. It is addressed to "the angel of the church."† To him He speaks, using of Himself a title and attributes, which harmonize with the character and needs of the church. "Thus said He"—recalling the "thus saith The Lord"—"that walketh in the midst of the seven golden candlesticks, and holdeth the seven stars in His right hand. I know thy

[*2 Tim, iv, 12; Acts xx, 4; xxi, 9.]

[†That is, its representative. It is praised or blamed according to its character and condition. But he is distinguished from it (vs. 13,16, 20), and it, like him, is addressed as responsible (i, 5). When the intention is to discriminate, the plural is used; when the whole church is spoken of, the singular, "some of you," slain among you, &c.]

works" (good, but not heroic,) "and labor" (*kopos, toil*, the word implies labor unto weariness), "and patience" (endurance), "how thou canst not bear them which are evil" (bad men in the domain and mask of piety); "and how thou hast tried" (*epeirasoo, tried by tests*, 1 Jn. iv, i), them which say they are apostles, and are not (Acts xx, 29, 30). And," tried by both their doctrine (2 Cor. xi, 4, 13,) and works, "thou hast found them liars. And I know how thou hast borne and hast patience, and for My name's sake hast labored and hast not fainted," *i. e.*, hast unweariedly in spirit labored on under sufferings for My sake, which thou hast steadfastly endured. Under each and all trials, patience had continued steady. Though under constant and heavy pressure, the temptation to escape the conflict by compromising the truth had been steadily withstood.

A magnificent eulogy! The church is commended for soundness in doctrine, purity in life, hatred of error, dread of worldliness, faithfulness in the discharge of duties, indefatigable activity in service, and patience in sufferings endured for Jesus' sake. And more commended even was their hatred of "the deeds of the Nicolaitanes.*" This party took offense at the moral

(*The "deeds," *i. e.*, the opinions carried out into practice, is an advance upon the speculative errors of vs. 15. The name, like Antipas (vs. 13), is historical, but there is no historical ground for the opinion or claim that Nicholas of Antioch was the founder of the sect. The party, which seems to be described in 2 Pet. ii, 16: iii, 6, 16, must not be confounded with the Balaamites (vs. 14, 15). And the strong words, "which I also hate," point to deeds of abomination and impurity, such as those mentioned in the prophets (see Is. lxi, 8; Jer. xliv, 4; Amos v, 21; Zech. viii, 17, &c.)

strength of Christianity. Under the plea of the "law of liberty" the persons labored to accommodate the grossness of heathenism to the exigencies of christian life, to introduce into the Kingdom of God libertinism, the false freedom of the flesh.

From whatever motive, with whatever plea, the movement was peculiarly wicked, and peculiarly offensive to God. Doctrine and practice both were peculiarly opposed to the purity of the gospel. To hate both as and because hated by Jesus, was a peculiar mark of grace, and received special Divine commendation.

This was the bright side. Jesus recognized, noted, and commended all that was right, all that was worthy of His approbation. But eminent as the church was in all this, and prosperous, powerful and influential as it was in position, numbers, good works and wealth, it was really a declining church. "Nevertheless"—how sadly it sounds!—"I have* against thee, because (*hoti*), thou hast left thy first love."

What is that love? It is the pure love of the religious consciousness, its receptivity, freedom from antagonizing contaminating forces, and that genuine earnestness and devotion found in "the love of espousals," the chaste and fervent love at conversion, called forth by, and responding to, God's consciously expressed love (Jer.ii, 2). It subordinates all other love, and prompts to a loyal obedience to, and loving and filial worship of, God, and

[*Comp., in Greek, Matt. v, 23; Mk. xi, 25; Col. iii, 13.]

to loving and brotherly service for man. And where it is professed, works performed without it are as sounding brass, and worship as a tinkling cymbal.

In Thessalonica this love seems not to have been left. The heart-fellowship with The Fountain of Life and of Love was continuous and delightful. Hence the love, while becoming steadier and stronger daily, never lost its freshness. And so the labor from love, as the work from faith and patience from hope, never lost in quality.* And the church in Ephesus had this love in all its freedom at the time that Paul addressed to it his noble letter,† whose contents and tone show that the church was disciplined in the things of God, and was walking in the power and comfort of the Holy Spirit. For he places its members on his own level in christian attainment, makes known to them some of the deepest revelations of the mystery of the gospel, gives them, not so much directions and commands, as exhortations to continued and advancing cultivation of those things which had been or would be made known to them by The Spirit—whom they had never grieved—, and prays for them that they might know the knowledge-surpassing love of Christ, and be filled with all the fulness of God.

[*This church is not mentioned among the type churches. As a church it seems to have had no successor. A rare sight, indeed, and most refreshing would a Thessalonian church be. It was a church in which The Lord's return was a vital, fundamental truth, the freshness and power of which were never lost.]

[†See Eph. i, 15; ii, 16-19; iv, 15, 16; v, 23-29.]

Such was the church in the time of its first love. A holy association of loving and laborious children of God. Planted in the capital of Eastern idolatry, in the very presence of the superb temple of Diana, and standing erect, faithful to God, and separate from all evil, it was a light-bearer from heaven, a paradise in the midst of the idolatrous and profligate city, whose regenerating influences were everywhere felt. No rude dissensions, no worldly mind defiled its daily history. The members lived in the atmosphere of unselfishness, were generous in their benefactions, and ready for any service for the good of man. Love ruled in their hearts, and ran through their actions and words—love to God, to each other, to all saints, to mankind. The glory of God surrounded them. The Holy Spirit dwelt within them. The Son of God cheered them on. The calm of Heaven was reflected from them. The stake had no terrors, the lions no power to disturb their tranquility. The ardor of their first love enabled them to triumph whilst devoured by the beasts, or consumed in the flames. Men saw this. They saw Christianity in action, truth working by love, and were won, converted and saved. Angels passing by on errands of love were reminded of their own mission and home. Jesus beheld all this, and rejoiced at these happy results of His sufferings and death.

How terrible the contrast between that delightful and this deplorable, state—a change brought about in thirty years. This church, planted and watered by the

apostles, nourished by the lives of saints and blood of martyrs, and powerful for good, had fallen, indeed. The tree was fair, but the root was withering away. There was a great show of churchly life, and great decorousness in the services, but the blight was there. The forms of worship remained, but the life expressed in them had, to a large degree disappeared. The form of sound words, the truth once delivered to the saints, was maintained, but it was largely an inanimated orthodoxy. The traditions of an earnest christianity were held with zeal, but only as traditions. The watchwords were spoken, but they were not what they were to their fathers, bugle sounds summoning loving hearts to warfare, works or sufferings. The prayers, praises, labors, contributions continued, but through the impulse originally given. The body was intact. No member lacking, no function suspended, no defect, lesion or disease apparent to the mere human eye, though practiced and skilled. Apparently, nothing, really everything, had changed. Apparently nothing was wanting, really everything. External energy had taken the place of inward power. For that mysterious, intangible, undefinable something which escapes analysis, but which is nevertheless so real and essential, the God-imparted life, the source of the love, was becoming feeble. The body was growing colder every hour. Nothing save reviving could save the church from death.

This church had left her first love, had let slip the consciousness of The Lord's love to her, and hence the

divinely-given fire was slowly expiring. That inward, habitual prayerfulness, warmth, contemplation, that glowing, all-sorbing love to Jesus, as a personal, present, precious, powerful Saviour, which had characterized the early Church, Paul to old age, the Ephesus church in her earlier years, and which had led her then to devoted service and entire consecration,* was now slowly waning. Once, dwelling steadily on Jesus' love in its manifestations, her own love had grown exceedingly. And by its fervency she had stood the severest pressure of persecution; and her unwearied activity had been rewarded in large numbers of saved men. But having lost the sweet sense and enjoyment of Jesus' love, her love had cooled down. She was satisfied with Jesus' service rather than Himself. Instability of affection had been followed by dividedness of heart between Jesus and the world. And unless all this was changed, soon would all love to Jesus wholly disappear.

Jesus' love, ever glowing, ever flowing, is stronger than death. This love He gives. And while He highly prizes good qualities and active, increased service, He wants first of all the heart. The man's salvation is the fruit of His own perfect self-sacrificing love, and His love can be satisfied with nothing short of the heart supremely devoted to Him. It cannot love Him worthily, but it can love Him truly. The affection is inadequate, but there must be undividedness of object. The response must correspond to the bestowal. This want-

[*Eph, iii, 16-19; iv, 15-16.]

ing, service is valueless. This gone, the rest is nothing. This love, He sees, is waning in the church in Ephesus. It was still a noble body. Would that churches now reached the height of its failure! None less minded earthly things, and more the things of God. None less concerned itself about order, and more about purity and efficiency, and large-hearted, gracious sympathy with men. With that church, far better than most churches now, He expostulates most tenderly, "remember whence (from what height,) thou art fallen. Recall thy early state, thy better, nobler past, when the light of The Lord took away the glory of the Ephesian Letters,* when the love of The Lord prompted the burning of the books of magic,† and gave a steadiness which the Ephesian mob could not shake, and when the enthusiastic devotion to the worship and work of God was equalled only by your delight therein. Recall the bliss of communion, when the heart, withdrawn from the transient and perishable, was fixed, in undoubting faith and glowing love, upon the eternal. Then I was present to your every thought, and precious to the every throbbing of your heart. Then everything was animated by your love to Me. From the cold, dark valley where you now are, look up to the sunlit summits, the heavenly places where you walked with God in all the fervor of your first love, and measure the distance thou hast fallen.

And repent. That is, see your fall and sin as God

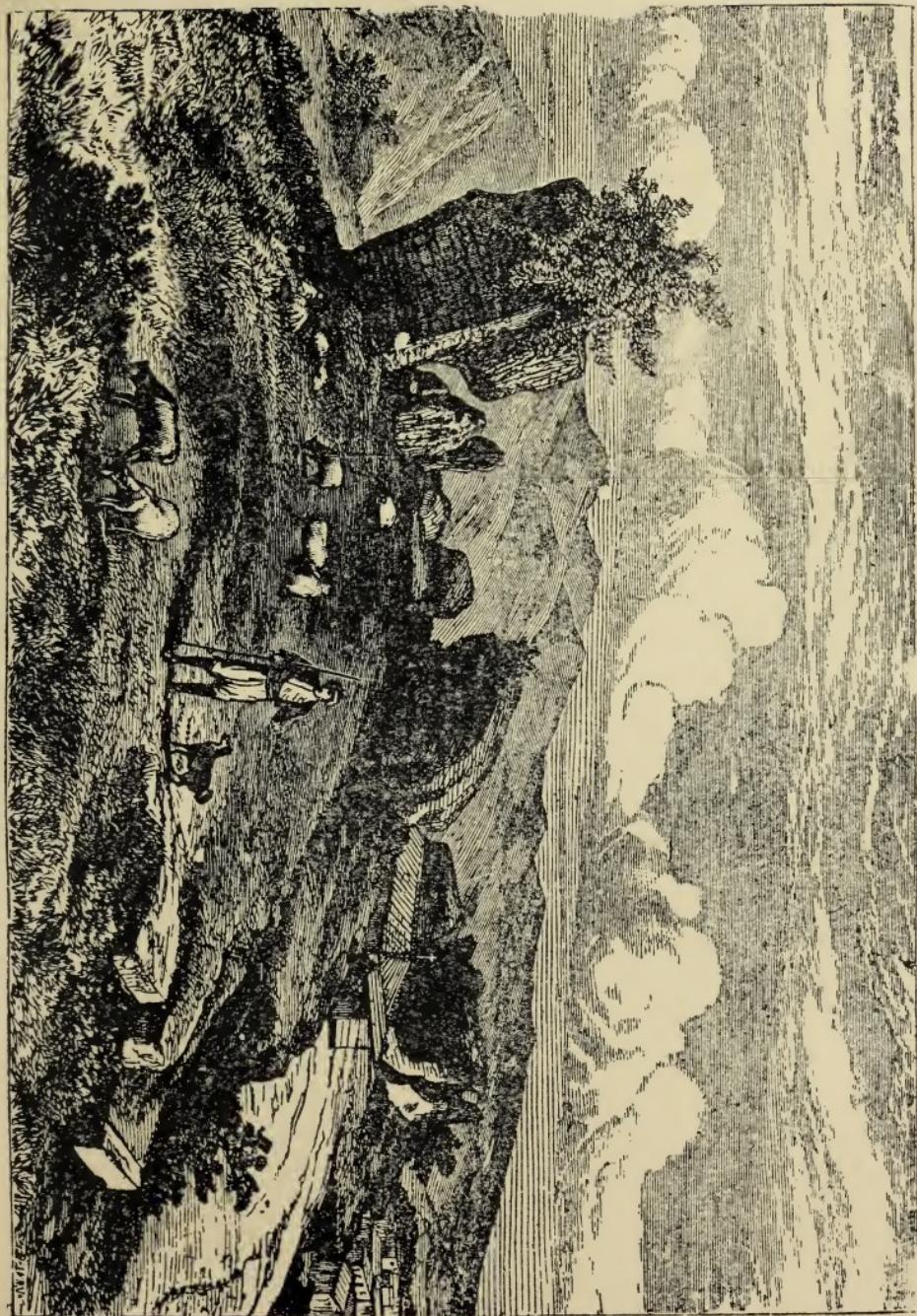
(*So well-known in ancient sorcery.)

(†They were valued at about \$10,000 of our money.)

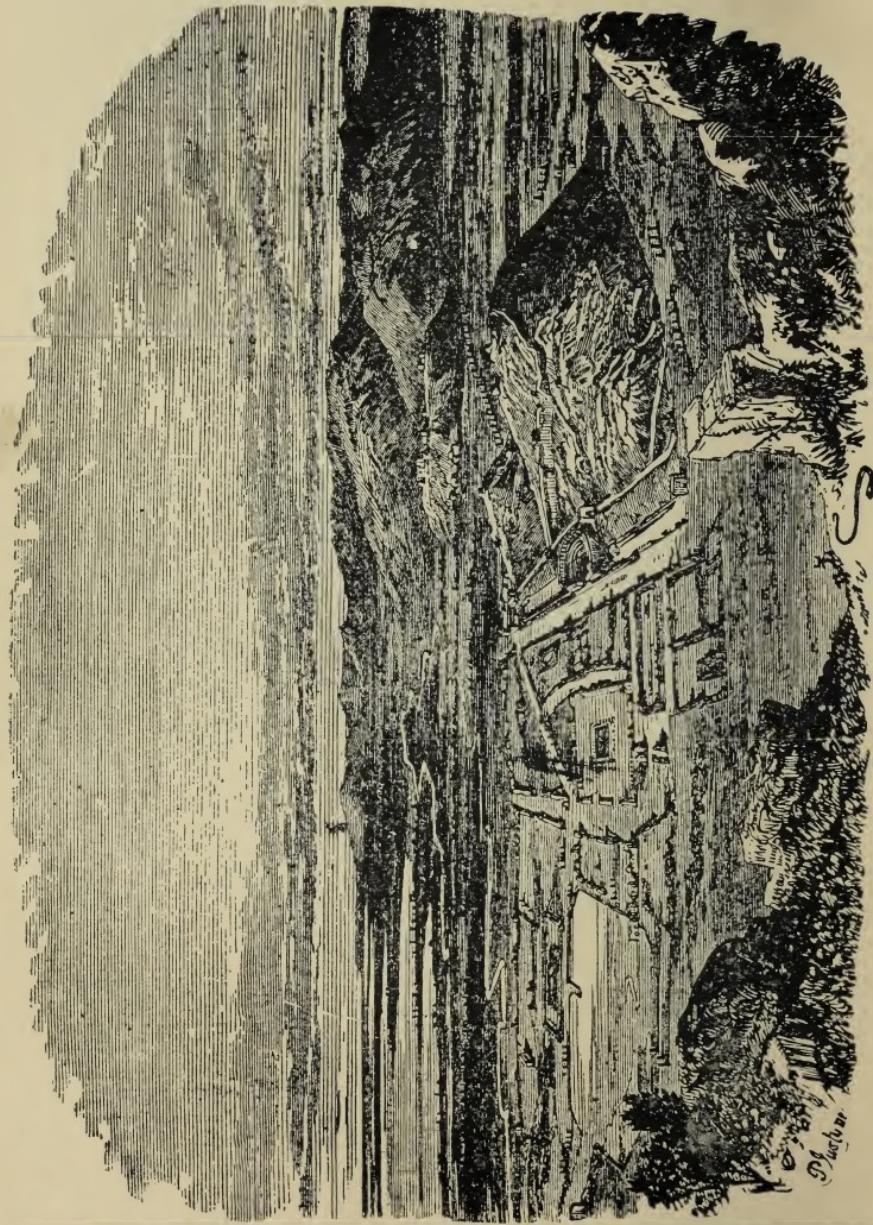
sees them, judge them as God judges them. Confess them to Him, and put them away. Then the immediate revelation of grace will meet the need. Restoration will be followed by blessing. Thus getting back to first love you will do your “first works” from love (Gal. v, 6).

Then follows a threat, the magnitude of which shows the badness of the condition. “Repent, &c., or I will come quickly,* and remove thy candlestick out of his place.” This word is not to the city, as if it was its candlestick that would be removed. Nor is the word, “I will remove thee,” *i.e.*, the church, out of Ephesus. The word, here, does not refer to the removal of Christianity, or to the Church as an institution, from Ephesus. But it is a word to the church, “I will remove thy candlestick out of its place,” *i. e.*, its place among the “seven,” where it is now, in the Heavenly Sanctuary. The church’s candlestick condition would then cease, and the already dwindling light would go out. The organization might continue, but it would be no light bearer. The church services go on, but there would be no testimony for Jesus, given in the power of The Holy Spirit. The barren would become the withered fig-tree, on which no fruit would grow. For all the purposes of God’s glory and man’s spiritual good, the church would be of no value, and its continuance or extinction would be a matter of but little consequence.

[*This word, *tachu*, *quickly*, is wanting in the best MSS.; is cancelled by critical scholars, and is omitted in the R. V.]



RUINS OF THE SITE OF EPHESUS



This warning word was unheeded, and the rest is soon told. The city itself is a desolation. The streets once populous, are now browsed by the sheep of poverty, or ploughed by the Ottoman serf. But this desolation is not necessarily the result of the removal of the Ephesian church's candlestick. The city was not to blame for that, but the church itself. It was not a case in which persecution drove Christianity out of the city; but in which the church itself forfeited its candlestick character and position. And the consequence was the church's own decay. And this was followed by its dissolution. And as a result Christianity went down in that region. Mohammedanism flourishes where it once ruled. The mosque stands where the church building once stood. No Christian dwells where once Christianity had a stronghold, nor reads either Letter to the church at Ephesus, in the place to which they were originally sent. No prayer, no song is heard in that place where Paul labored, John lived and died, and Jesus had so many followers. And as we sit amid these ecclesiastical ruins, one great fact forces itself upon the attention: That learning, however great, orthodoxy, however undisputed, zeal in church order, services and work, however maintained, cannot compensate for the absence of "first love," and cannot of themselves be a reason why Jesus should not remove the church's candlestick, when it (the church) has lost its candlestick character and position.

The Letter to the } The second Letter was ad-
church in Smyrna. } dressed to the church in Smyrna.
The new Smyrna, rebuilt by the successors of Alexan-
der not far from the site of the old, was one of the
fairest cities of Ionia. It was forty miles north of
Ephesus. Climate, soil and situation were all that
could be desired. On the Asiatic side of the *Æ*gean,
on a coast of great beauty, and on one of the finest har-
bors in the world, it was the natural outlet for the
whole valley of the Hermus, and commanded the trade
of the Levant, as it does to this day.

In wealth, culture and splendor it outshone Ephesus.
It was called "the beautiful," "the crown of Ionia,"
"the jewel of Asia." Its works of art, public library,
museum, and temples to Jupiter, to the mother of the
gods, and of the goddesses worshipped under the name of
Nemesis, were famed far and wide. Its edifices, public
and private, its arts, its polity (it had a municipal gov-
ernment, and was a republic), and the politeness and
kindliness of its citizens were, so Pausanius declared, as
near perfection as could be found on earth. And
Strabo follows a description of its streets (which were
laid out at right angles), and of its temples, theatres,
baths, schools, hospitals and aqueducts, with, "this is in-
deed the most beautiful city in the world."

When, and by whom the gospel was first preached
there, and the church was planted, is not known. But
it enjoyed the labors of Polycarp.* And, illustrious by

[*See footnote on next page.]



SMYRNA.

the high character which it steadily maintained, and by the persecutions which it endured, it was specially so by his glorious martyrdom.

This Letter is a witness to that high character. With an impartial eye Jesus is looking at it as a representative of Himself, as a vessel bearing His name before the world, as a letter to be known and read of all men during His absence. And in the practical use of the grace received, He sees nothing to condemn or reprove. First love has not been left, nor early faith. Loyal obedience to Himself is not wanting. Its life is seen in "I know thy poverty, but thou art rich," its spirit, in the "faithful unto death." It was poor, yet rich towards God, in the graces of The Spirit, in all the affluence of a noble, Christ-like life. It was calumniated, yet honored, suffering, yet faithful, victorious and crowned. Lowly, loving, laboring, witnessing, suffering, and the mother of martyrs, it realized the Beatitudes of Matthew v. The story is refreshing to us. The sight must have been most refreshing to the Church's adorable Head.

[*When a lad, he had heard from the apostle John's lips the narrative of the life and death of Jesus. When a man, he received the pastorate of this church from the servants and eye-witnesses of The Lord, and, according to Tertullian, from John himself. In A. D. 108, he received a letter from Ignatius, while on his way to Rome, there to suffer martyrdom. In labors, in the preaching of the gospel, and in holiness of life, he was eminent. His long and useful career was closed in extreme old age by a glorious martyrdom. When ordered by the judges to blaspheme the name of Jesus, he answered with a firm and quiet dignity, "eighty-six years have I served Him, and He has never done me any wrong. How, then, can I now curse Him, my Saviour and King?"]

To it He presents Himself, not with a "sharp two-edged sword," but with a name and character which are responsive to its distress, and which, with His Letter alive with loving and consolatory words, give firm support and truest comfort to it in the fiercest fire of persecution.

He tells His suffering ones that He is "The First and The Last"—a designation which centuries before Isaiah had challenged for Jehovah. Satan's utmost power cannot go beyond death. But through and beyond death Jesus had gone. He had been the suffering, He was now the triumphant, Man. And this victory over death He thus announced to them: "He who became dead, and now liveth again." And from this vantage ground of the very highest order He addresses His suffering church.

"I know thy works, and the tribulation and the poverty;" that is, the works good in the estimate of Jesus, done under the heavy pressure of tribulation and poverty. Tribulation (*thlipsis*), that pressure and anguish which come from persecution for Jesus' sake;* and also that pressure and anguish, apart from persecution, which are the constant attendants of the true christian life.† At times these are very heavy, almost crushing. But, whatever be the instrument or cause, Jesus says, "I know the tribulation;" the thorns which pierce the

[*Acts xx, 23; 1 Thes. iii, 4; Heb. xi, 37; Rev. i, 9.]

[†See Matt. xiii, 21; 2 Thes. i, 4, where persecution is distinguished from tribulation, and John xvi, 33, Acts xiv, 22.)

body, the reproaches which fall upon the head, the agony which wrings the heart. He knows the tempting power of Satan at such a time, and furnishes the shield which quenches all his fiery darts. He knows the necessity of the blessedness which flows through the tribulation. Living faith in the Living God is revived and strengthened. The life of God in the soul receives enlarged experiences. The tendency to spiritual decay and to departure from God is checked. The person, the church becomes more Christ-like, and more genuinely human, tender and kind, and better qualified and prepared for christian work. He, in it learns to suffer with Christ, learns, as He did, obedience, becomes, as He became, perfect through suffering.

“And the poverty.” It, in itself, is no sin, no shame: “He who was rich, for our sakes became poor.” But it exposes one to peculiar trials and temptations, and leaves one helpless, and often friendless and oppressed. Such were the Smyrnæan believers. Their poverty came partly from their position, and partly from the oppressions of persecution. They were no strangers to the experience of both Jas. ii, 6, and Heb. x, 32-34. They were poor in numbers of high position or of extensive knowledge, in worldly goods, in worldly influence, and in the world’s esteem—the very opposite in these respects of the Laodicean church; as the opposite, also, in the next fact:

“But thou art rich.” There is a wealth that is poverty; this the Laodiceans had. There is a poverty that

is wealth; and this the Smyrnæans had. Like Paul, they had nothing, yet possessed all things, were poor, yet made many rich. They were rich in Divine, exhaustless riches, the coin from Heaven's mint; rich in the treasures of true wisdom and knowledge; rich in faith, love, victories over sin, humility, gentleness, brotherly love and love to God and for man; rich in decision, courage, patience, zeal, and sufferings for Christ; rich in holy, useful lives, good works, and the fruits of The Spirit. Their riches were intrinsic, those of character; hence they had that contented mind which is a continual feast. And they were rich in the estimation of God; and, for all that is valuable, in that of man. Possessed of all this, of treasures in Heaven, and being children and heirs of an infinitely rich God, what more did they need?

And rich in all the graces of The Spirit must they be. For most afflicted they were and persecuted. Already they had suffered much from a "those" who were a synagogue of Satan. "Synagogue" was, as it still is, the technical name of the house where the Jews assembled for worship, then, by metonymy of the worshippers. In not one single case is the word used of the Church as composed partly, or wholly, of Gentiles. Jas. ii, 2, is no exception. For that Letter is addressed to "the twelve tribes," *i. e.*, of Israel. These, though they "had the faith of our Lord Jesus Christ," still maintained their synagogue worship. And some such an assembly as this seems to be referred to here. They

were Jews, nationally, who had been prepared to receive Jesus as The Messiah, so had no standing with the regular synagogues, but who met by themselves, and who had so far departed from the faith of Christ that their Jewish principles and feelings were far the stronger. Jesus says their claim to be Jews was a false claim, and that they, instead of being a synagogue of converted men, were a synagogue of Satan. That is, they were actuated and guided by him, and were only his tools. Their evil speaking (*blasphemia*) against the church—perhaps, accusing it of apostacy from the Law—Jesus knew, as also how much the church had suffered from it, and how patiently all this had been borne.

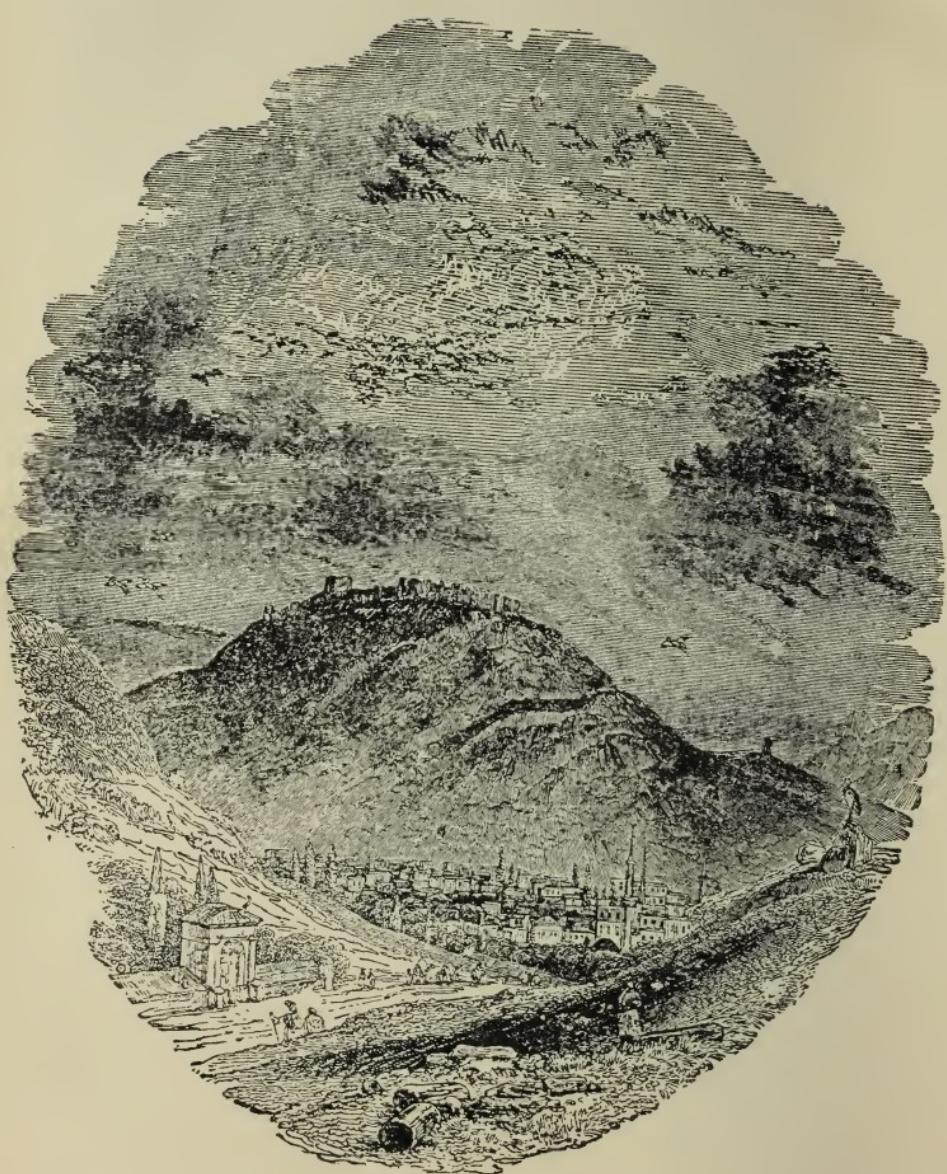
But much as already were the sufferings, more and still worse sufferings were to come. Not deliverance, not even relief was held out to them. A crisis was imminent. All efforts to effect them injuriously had failed. And now they are about to suffer, not from but through the passions, prejudices and personal interests of men, all that the permitted malice and might of Satan, in his war against God, can inflict on His saints. Their constancy had only aroused the enemy's rage. The attacks had hitherto been confined to outrages of words, now severer measures were about to be taken. "Behold, the devil shall cast some of you into prison, that ye may be tested, *i. e.*, by him, to show that you are not wheat,* to yourselves, and before the

[*See Holy Supper, pp. 119-121.]

world. The tribulation will be severe, with some ending in death. But it will be brief and definite, 10 days only, as contrasted with the 1260 days of tribulation (xiii, 5,) yet to come. You will feel, but do not fear, the things which you will suffer. They cannot hinder communion with Me, nor prevent the bestowment of grace, nor dim the blessedness and brightness of Heaven. "Be thou (the *ginou* pointing to the perils,) faithful" to all truth and in all things until death, and I will give you the crown (of victory, *stephanos*,) of the (*tees*) life: that crown which is given to the victors over temptation, and through trial. It is not the heritage of all the saints, but of certain victors only (Jas. i, 12). The distinctions in glory, and the distribution of rewards regard the measure of service or suffering on earth (Matt. xix, xx).

That church was faithful, and that city Christianity has never left. It to-day is majestically seated upon a gulf of the archipelago, and numbers 180,000 souls. Of these 90,000, of various denominations, recall, by their profession, the faith held by those to whom this Letter was addressed. The Turks call the city "Infidel Smyrna." It is one of the most important centers of Christian activity in Asia Minor. And, through the successful labors of American and European missionaries, the cause of Jesus is spreading from this center into all the regions round about.

The Letter to the church } The third Letter was
in Pergamum. } addressed to the church in



PERGAMUS

Pergamum, (now Bergama), in Mysea. The city was situated on the Caicus, 3 miles from its bank, 20 miles from its mouth, and about 25 miles from Smyrna. The capital of the splendid dynasty of Attalus, it was famed for its antiquity, ease of access, strength and beauty of situation, splendid temples, wealth and learning, and as an illustrious and a principal city of Asia. Its great public buildings were regarded as superior to all, save the temple of Ephesus, that Asia could show. Its royal library of 200,000 parchments almost equalled that of Alexandria, with which it was, by the gift of Cleopatra, ultimately united. The sheep-skins there prepared for writing materials gave the new name, Pergamene papers, from which came our word parchment. One painting by Aristides, with which one of its kings enriched the city, cost \$600,000. In its renowned school of medicine the illustrious Galen (one of its citizens, by birth), was educated. A long line of kings resided there, every one of them distinguished for taste and liberality. The city was of no commercial importance, but its literary advantages made it the abode of artists, architects, and learned men; and these gave to the place that tone of high literary culture and erudition which it possessed and enjoyed.

The citizens being more attracted by the idealizations of human power and beauty, such as Phidias represented in marble, and Aristides on canvass, than by the darker and deeper superstitions of the East, the (heathen) religious spirit, though sensuous and voluptuous, was

graceful and elegant. In its temples the religious rites were celebrated with unusual splendor. And for years these were conducted with comparative decency. But it finally became a city of temples whose groves furnished the amplest appliances and opportunities for the licentious rituals of heathenism.

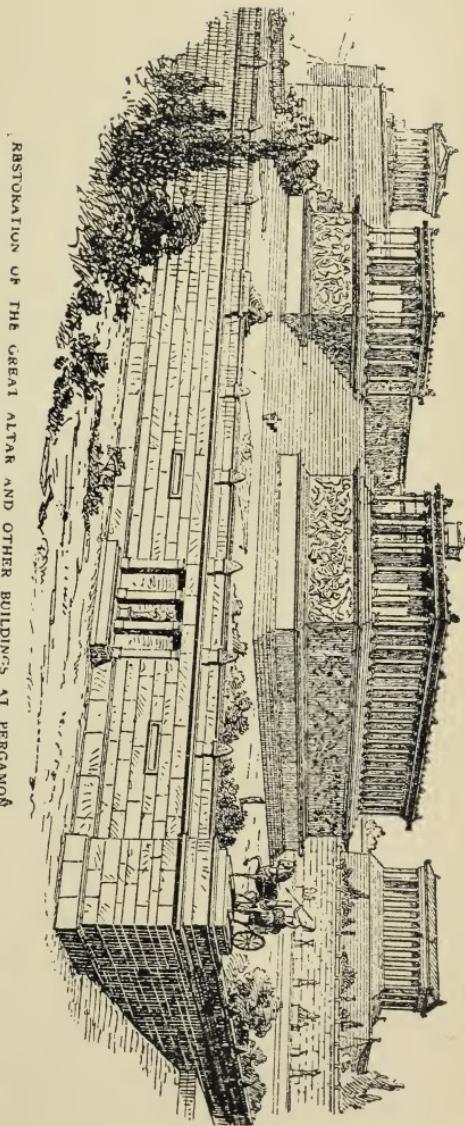
The one god of the Pergamene system of idolatry which dwarfed all the rest was *Æsculapius*, the god of medicine. His temple* stood in a beautiful grove called *Nicephorum*, and his worship drew almost as many to *Pergamum* as did that of Diana to *Ephesus*. But the tendency of all heathen worships was downward. And this worship, under the influence of the prevailing habits and modes of thought, had by the close of the first century A. D., degenerated into pharmaceutical magic. Its influence being wide-spread, its power for evil was most terrible. It paralyzed the intellect, flattered and depraved the passions, corrupted the morals, and held the keys of physical life with a fraudulent and vindictive hand. This fact not improbably, together with the fact that *Pergamum*, as the seat of a Roman tribunal, was the center of persecution for churches of that region, gained for the city that fearful name, "Throne of Satan."†

Of the history of the church there, nothing has come down to us except what we have in this Letter. And

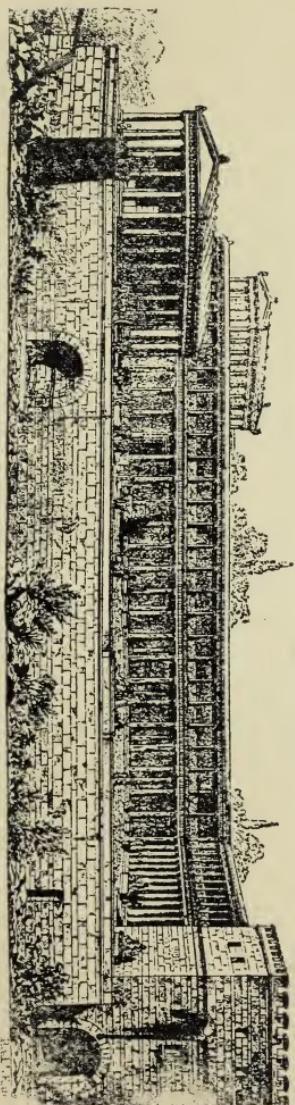
[*It ruins are still shown, as are the granite walls and marble columns, the evidences of the city's former greatness and magnificence.]

[†But see note at foot of picture]

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RESTORATION OF THE GREAT ALTAR AND OTHER BUILDINGS AT PERGAMON



RESTORED VIEW OF THE TEMPLE OF ATHENA (PERGAMON).

Possibly, this alter, which is 40 feet high, is covered with colossal sculptures showing the combats of gods and giants, and was built, probably, by Eumenes II (197-159 B. C.), was the foundation for the word, "where Satan's seat is."

from it we learn that it had been a noble church which neither threats nor persecutions, nor martyrdom could move from their fidelity; but that when this Letter was written it was a fallen church, overcome by the seductions of worldliness, and then dwelling under the protection of the world-power. Jesus introduces Himself to the church as "as having the sharp two-edged sword"—symbol throughout this book of the all-searching, condemning and destroying power of the word, which decides all questions that have to do with Himself, and which He applies with power. This designation has reference to the church's present perilous condition from permitted internal evils (vss. 14-16).

He knows their position. They were dwelling in a place where "Satan's throne is," and where "he dwells." Remarkable expressions, pointing out very terrible forms of evil, temptation and corruption. "Satan's throne" was not in the church, nor was it his dwelling-place. But the church was in the city where the throne was, and was peculiarly exposed to its influence. The church was still holding fast with vigor and tenacity (*krateis*, pres. ten.,) the name of Jesus, but not with the firmness of grasp with which it had held faith in Him in the days when persecution raged, and when Antipas, Jesus' faithful witness, had been killed for His sake.*

[*Tradition says that Antipas' death occurred during the Domitian persecution. He was, it says, shut up in a red-hot brazen bull, and ended his life in thanksgiving and praise. His

Amid the horrors of that persecution the steadfastness of the church was most conspicuous. Even the death of Antipas did not shake it. What occasioned his death we know not; whether fanatical zeal for paganism, or for the special worship of *Æsculapius*, or whether direct hostility to Jesus and His followers. Nor do we know whether the chief persecutors were citizens, strangers, or the magistracy. But Satan was the instigator.

And he saw that he had made a mistake. Persecution had not crushed or even intimidated the church. It had only purified it, and made it all-victorious. The christians could sacrifice life, but they would not surrender truth. Death they preferred to dishonor, martyrdom to treachery. In the physical disasters they had triumphed over Satan. Violence had gained him no success.

But his "throne," his dwelling-place was in Pergamum. The presence of embodied faithfulness to God was most hateful to him. That firmness of faith, that steadfastness of purpose must be broken down. It could not be done by blows. It must be done by blandishments. And these succeeded. False teachers appeared. Compromises were insinuated. "The world

so-called tomb is still still shown, in the mosque of St. Sophia, a building of the apostolic era; and the ruins also of the church of St. John, the walls of which were 100 feet high. It is the church, it is said, where the christians met for worship at the time when they received this letter from John.... The present population of Pergamum (now Bergema), is estimated at 90,000; of whom about 3,000 are nominal christians.)

has been excessively severe, because your principles have been excessively exclusive and repelling. Show more liberality. Meet the advances, and welcome the friendship of the world. Then hostility will cease. You will be under the protection of the world, and will share in the prosperity of the city.” The church yielded. Doctrinal errors, then moral corruptions, crept in. Then persecution ceased, for the church had ceased, even while holding fast Jesus’ name, to be a witnessing church.

This terrible fall is thus noticed: “I have a few things against thee, that (*hoti*),” since the time when Antipas was slain, “thou hast” in thy church “them who hold fast* the teaching of Balaam and the teaching of the Nicolaitanes.”

The teaching of Balaam!† and what was that? Not the wholesome doctrine which he uttered when the inspiration of God was upon him,‡ but the infernal teaching which he gave forth under the inspiration of the devil. He had gifts, but not grace. He was, under the seeming of a good, a bad man at heart. He professed

[*The same Greek verb, *krateoo*, that had just before been used.]

[†Both Eusebius and Irenæus say that these parties participated in heathen festivals, and in the eating of meats offered to idols; and that they declared themselves not defiled thereby. And from the licentious character of these festivals, fornication went hand in hand with this eating. These persons taught, says Irenæus, that this must be done by those who would attain a perfect insight into their secret doctrines. Of the wide extent of both of these forms of corruption there is a large historical proof.]

[‡Num. xxiii, 7-10, 19-24; xxiv, 3-9, 15-19, 20-24. His history is given by Num. xxii-xxv.]

to speak for God, he acted for himself. Others, such as unhappy Judas, have been drawn into evil without attempting to draw in any one else. But Balaam was coldly, systematically wicked, the most odious and skillful seducer which the Bible portrays. In his work he was most infernal. For cupidity and base vengeance, he plunged a whole nation into a sin which, except for Divine interposition, would have been its destruction.

So well known was his wicked force of character that Balak wanted to use him in a “cursing” work. And so well known were his covetousness and ambition, that he did not hesitate to offer him bribes of gold and high position. The people whom he was to curse had injured neither Balak nor himself. He had no special desire to see them cursed. But the splendid rewards of divination! These fired his sordid soul. For these he will serve a bad king by cursing an inoffensive people. And his hellish motive he veils under the thin covering of pious cant, “that he will speak only what The Lord tells him to say.”

The attempt failed. He was unable to curse Israel so as to deliver them to the armies of Balak. The rewards were forfeited. These he *would* get. He was warned. Obstacles were interposed. But he stopped not. With diabolical cunning and malice he devised a scheme which was a masterpiece of iniquity. To carry it out he must crush all human sympathies, degrade his humanity, endure the lashings of conscience, if it was not already seared, and brave the threatenings of God.

But nothing stopped him. Whom he could not curse he would corrupt. He would get Israel to sin, and so forfeit the favor of God. Then they would be an easy prey.

He taught Balak to cast a stumbling-block* before the children of Israel. Balak, as king, could carry out the scheme. It was this: To get the beautiful daughters of Moab to entrap the sons of Israel into foul uncleanness.† The plot succeeded. The men accepted the invitation to the heathen festivals. Then what the armies could not do was done by the fascinating arts and wicked embraces of the daughters of Moab. Purity gone, all was gone. Easy then was it to induce the people to join in sacrificing to Moab's gods, and to eat things offered to idols. The results were terrible. And had there been no immediate intervention of God, the nation would have perished in the snares of immorality, when just on the borders of the promised land.

What Balaam taught Balak, permitted teachers of and in their own membership held and taught the members of the church in Pergamum. They were seducers, teaching, under the semblance of friendship to

[**Skandalon*, that part of the trap on which the bait is laid, the touching of which caused the trap to spring and close upon the prey; then, any impediment which causes one to stumble; then any occasion of sinning, or incitement to commit sin or to morally fall. 2 Josh. xxii, 13; Ps. cxl, 9; Is. viii, 25; Rom. ix, 32; xi, 9; xiv, 13; 1 Pet, ii, 7; &c.]

[†Num. xxii, 25–xxv, 1, 2; xxxi, 16; Josh. xiii; 22.]

God, those things which overthrow the truth of God, are dishonoring to Him, and degrading to man, and which, carried into practice, are destructive to the person and to the church. It was "to eat things sacrificed to idols, and to commit fornication,"

Phases of this sad form of evil had already appeared in the Church. To "eat things offered to idols" was the shibboleth between the laxer and the stricter party in the church in Corinth.* These Balaam-teachers maintained the lawfulness of this eating and of other compliances with idolatrous worship. The idol is nothing. What harm then in being present at the worship of the idols. Not that which goes into the mouth defiles. Why then absent from feasts where meat offered to idols is eaten? The body is nothing. The soul is the all important thing. The defilements of the flesh can never reach it. Hence the soul will remain pure though the body indulges in the heathen feasts and fornications. The heathen finding you so yielding to its customs, will yield to your God.

Another phase of this corruption is mentioned by Peter† and Jude,‡ in terms of the severest condemnation.

[*This was an exceedingly strong temptation to the Gentile converts. Not to eat such meats involved withdrawal from any social meal with their heathen neighbors, and from the whole social life of that day. For the meat, after being offered in sacrifice, was prepared for and put upon the offerer's table. And the sacrifice, further, had bound up itself in one way or other with almost every fact of social life. Further yet, with the sacrifice fornication was connected. And the eating and fornication were invariably allied to the spiritual fornication and idolatry.]

[†2 Epis. ii, 1-3, 13-21.]

[‡Vss. 10-13.]

tion. The persons had some measure of truth, but they used it corruptly, to seduce the people. They turned the grace of God into lasciviousness, by using it as an occasion for the indulgence of the flesh even to dissoluteness. They were "dreamers," making their own thought their guides, and rejecting all the restraints of the truth. Their own reason and knowledge being the measure of what they would receive as revelation from God, everything in the Bible they reduced to that standard. They were simply like unreasoning animals, content with what they knew naturally; and even in those things they corrupted themselves. They claimed a superior sanctity. But it flowed not from the truth, was unreal, and so was a terrible snare both to themselves and to others.

One such source of corruption in a church was terrible enough. But in this church was another permitted evil, as the "so also" shows. The two were embodied in distinct but kindred sects. "Thou hast also them that hold the teaching of the Nicolaitanes in like manner, *i. e.*, as the Balaamites did, that what they taught was to be understood and carried out literally, not metaphorically. In some respects the Nicolaitan evil was far worse than the Balaamite. The latter is the spirit and practice of the world brought in by a strong, bad man from without, and, in a seducing way, bringing the church into league with the world, and making it (the church) comfortable in the world that crucified its Lord. It is social amalgamation, with all its corruptions, with

heathen of high rank. For these were the ones whom the Balaamites courted. But the Nicolaitanes courted the people. And the mystic element in this evil was acceptable to the Pergamenes, to whom religion was the chief amusement, as well as the chief business of life. It hence was a snare to the people, to entrap them into the church, and to the new converts, to draw them to a sect which admitted that so much of idolatry (or conformity to the world) was lawful. In Ephesus this sect had practiced their deeds. But these were so hateful to the church that the persons had been driven out. The attempt to obtain a foothold for the teaching had completely failed. But the persons had been permitted, if not welcomed at Pergamum. What they had done there, they, here, boldly avow, and teach as doctrine. All concealment is laid aside, and those crafty and wicked sophisms which blinded the mind, cauterized the conscience and perverted the moral sense, were openly proclaimed.

Both were emissaries of Satan. Both proclaimed laxness as to the law, and gave personal license and temptation to others to sin. Both were antinomians and seducers. Both sought to bring the church into unhallowed association with the world. This showed that both were against Christ. For the Church was called to be the witness at once of man's sin, misery and need, and of God's abounding love and grace in providing for man a salvation, free, full and eternal. When it, then, has fellowship with the world in its things, and walks according to its ways, the position of witness-bearing is

lost. And when that is gone, all is gone. This is, in one aspect of it, brought out in Jesus' warning word. He shows that the first point of divergence from the truth is laxity of conduct in connection with the profession of grace, and refusal to submit to Himself as The Head of the Church. And the tendencies being pointed out the final issues can be readily discerned.

This deteriorating process He would stop in its very beginning. Hence His great word, "Repent." It is a call to the church to repent of its sin in tolerating, in having anything to do with these sins, and to repent in cleansing the church from them, and in testifying against them faithfully and fearlessly. This is discipline, and it is painful. The persons may have many amiable qualities, and they may be sincere. But their principles and practices are corrupting, and much as the heart may shrink from the necessity, the honor and holiness of God's House must be maintained. And if a subject of such vital importance be ignored by the church, then, said Jesus, "I will come, and I will fight against them, Balaamites and Nicolaitanes, with the sword of My mouth." A humiliation for, a tribulation to the church. It feels the stroke which it should have inflicted. The word was startling, but unheeded. The carnal security continued unbroken. The judgment fell, and the church withered away.

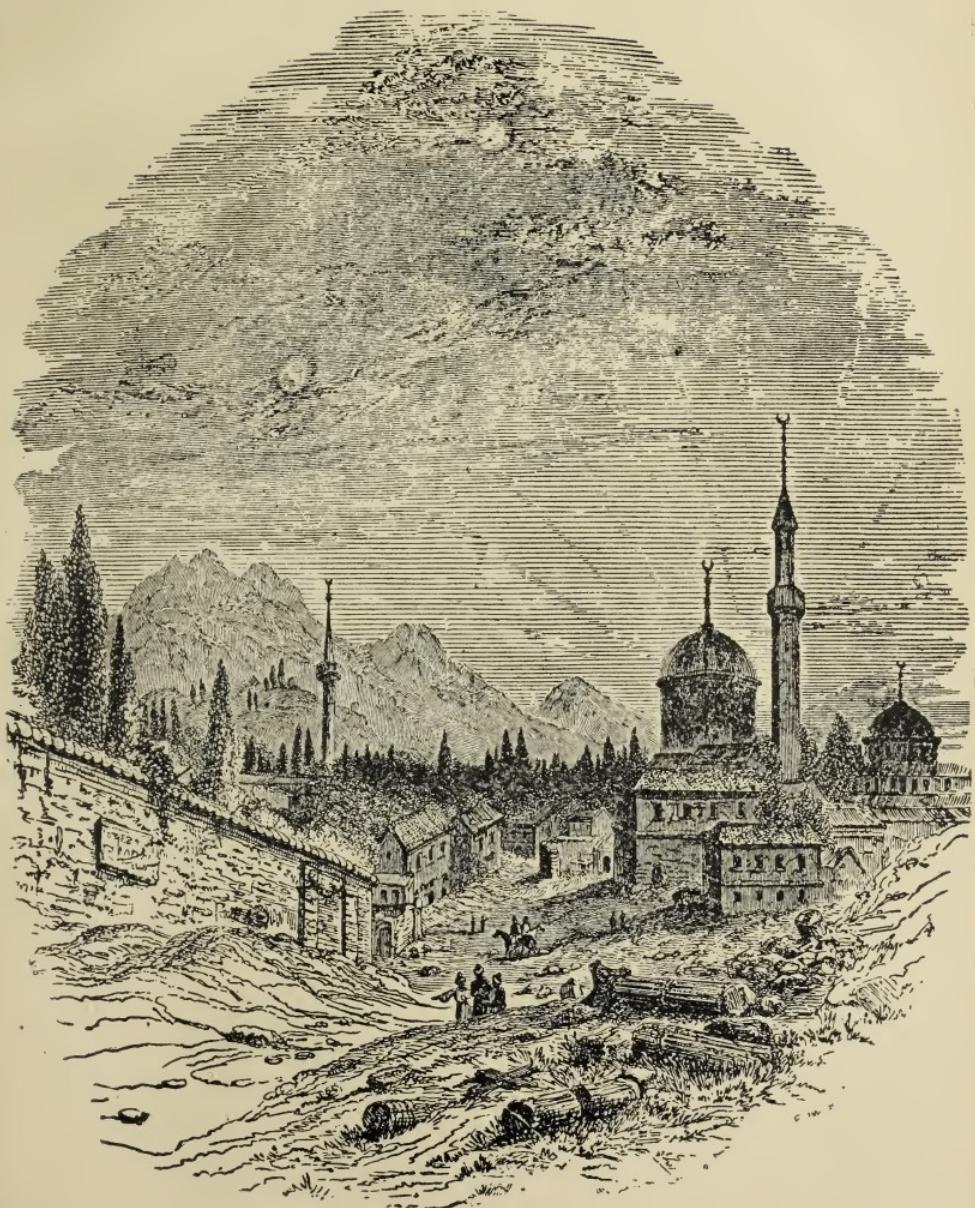
The Letter to the church in Thyatira. } The fourth Letter was addressed to the church in Thyatira, a provincial town

on the river Lycus, lay on the fine road connecting Sardis and Pergamum, and distant from the former 36 and from the latter 58 miles. It was on and close to the borders of Ionia and Mysia, and was reckoned sometimes in the one, sometimes in the other. It was founded by Selucus Nicator with a Macedonian colony; and that element at the opening of the Christian era preponderated, and gave a distinct character to the population. After its subjection to the Romans many corporate guilds flourished, among which that of the dyers is especially mentioned. But though the roads were good, the region fertile, the waters famed for dyeing purposes, and the dyers gave some importance to the town, it never was a place of any great commercial importance. It scarcely ever appears in history, and is to-day a wretched village, with scarcely a decent house (save the governor's), and where poverty, ignorance and degradation abound.*

When and by whom the church was founded is not known. But it and the place were known to the Church at large by one fact which has given to both an imperishable renown. It was the birthplace and home† of Lydia, the first Gentile convert to Jesus in Philippi. And, doubtless, when she returned home she, to those of her guild, (the dyers), and to others, made known the gospel. Perhaps she was the first one to carry it to Thyratira,

[*Of its population of about 1000, 300 or 400 are Greek and Armenian christians.]

[†“Of the city,” &c. Acts xvi, 14.]



THYATIRA

was among the constituent members when the church was founded, and was a zealous and successful worker in promoting its interests, and in diffusing the gospel in the city.

During many years the church, and so its history, was a noble one. Its true life, and strong, was manifested in “love and faith, in service and patience, and in first and last works” (vs. 19).* The love was the chief characteristic, and it was genuine to God, to man and to each other. It had its roots and channel of nourishment in “the faith,” so flowed from a pure heart, and was allied to a pure conscience(1 Tim. i, 5). It expressed itself in a deaconship service (*diakonian*), that is in a living help to the members of the church, the sick, the poor, the strangers, and to all others that needed it, so far as this could be done. Not fitfully, but steadily. For this is shown in the “patience:” here, not the passive endurance, as in Pergamum, of persecution—for no persecution is alluded to—but the active patience, seen in steadfastness in good works (Rom. ii, 7). And the steady and healthful growth of the church—seen in the call for these—called for more of such works; and the call was gladly responded to: “thy last works are more,” in number and importance, “than the first.”

Such was the church in its palmy days, and such it continued through we know not how many years. But

[*The definite article, *teen* before love, &c., and the position of the *sou*, *thy* after each of the four words show that they are explanatory of the “works.”]

decline began, and then decay set in. The grip on Divine truth was not so firm. The following of Jesus was not so close and steady. The world began to get a hold on the heart, then in a measure to control the life. The standard of truth was lowered, then of holiness of life. Then the vigor and zeal of witness-bearing by voice and in life disappeared, and the way was opened for the energetic activity of evil.

And that evil appeared. It was embodied in a woman. Her symbolic name, Jezebel (which may also have been her real name), indicates that she was a heathen at heart, and if the Alex. reading, "thy wife," be correct, then she was introduced into the church by marriage. The symbolic points to the historic Jesebel. In her we see typed the characteristics of this woman. And comparing the two histories, and judging from the tone and substance of the Letter, she seems as fascinating in manners, as imperious in will, as designing in purpose, as the other Jezebel had been; and as strong in determination also to substitute the impurities of heathenism and the wild orgies of life for the purity of the gospel, and to undermine the worship of God by the worship of nature, as the other Jezebel had been to displace the worship of Jehovah by the worship of Baal. Of princely birth, perhaps, well educated, proud, and possessed of that mysterious something which makes individuals personally influential, she was fitted to obtain an ascendancy. In her, strong mental qualities were united with fierce fanaticism and licentious and

idolatrous tastes and habits. Her appearance marked a turning point in the history of the church in Thyatira, as did that of the other Jezebel in the history of Israel. Possibly, at first she concealed her principles. Certainly, in uniting with the church, it was only to the outward organization, not to "the one body." But animated with fanatical zeal for her idolatries, and indifferent, if not hostile to Jesus, she began to promulgate her principles. Not at first fully, but—for so the phrase "time to repent" suggests—with an admixture of truth with her paganism. The church lacked the spiritual vision to detect, or the energy of faith to denounce and throw out the subtle poison. We see nothing of that hatred of the teaching which we saw in the Ephesian church against the Nicolaitanes' deeds. By the fascination of her life, the power of her will, and the substance of her teaching, the gratification of the gross but powerful lusts of the flesh, she overcame all murmuring. She called herself a prophetess, was recognized as such, and taught as such, surely by the inspiration of Satan, in whose service all her intellectual and moral powers were employed. And when once she was recognized as being in this exalted position of prophetess, she unblushingly taught Christ's servants, by precept and example, "to commit fornication, and to eat things offered to idols." And, as under the terrible influence of the historic Jezebel, Israel apostatized until only "4000 were left who had not bowed the knee to Baal," so under the teaching and pretended

inspiration of this woman, not only were God's servants seduced to commit fornication and to eat things sacrificed to idols," but a whole party ("thy children") was born of this corruption, high in position. influential in character, large in numbers and most corrupting. And when this Letter was sent, this Jezebel as really (though not apparently) held the position and influence of authority, as had the historic Jezebel in Israel.

Here is a terrible advance in evil beyond what was in Pergamum. There, was Balaam, the first Old Testament type of the heathenish seductions that found their way into the Church. Personal gratifications, not hatred to God and His people, were the actuating motives. He was outside. He had only gotten some Pergamene members to hold this doctrine without, so far as the narrative shows, carrying them into practice. And that was bad enough. But here is something still worse. We see Jezebel inside. Balaamism, in the more important and influential church in Pergamum, may have projected its baleful influence into Thyatira, and thus opened the way. Jezebel may even have belonged to the Balaamites there. But whether or not, here she is in the church, firmly established, teaching shocking things and exerting a disastrous influence, with the full consent* of the church. She permits her own children to be seduced into licentiousness and idolatry. She permits Jezebel, further, to be so much at home in her

[**Apheis*, see Liddell and Scott, under *Aphieemi*, IV.]

pale, that children are born of the corruption; find both their birth-place and home in her own sacred enclosure. Terrible indeed is this! She thus becomes partaker of Jezebel's sin, and so, morally responsible for it. And to add to the aggravations and heinousness of these sins, time had been given her to repent, and admonitions had not been wanting. But the latter had been utterly disregarded, the former unimproved. "She willeth not to repent of her fornication." This had been taught and practiced so long, that the call to repentance was absolutely refused. More terrible this than even the sin. It shows the thoroughly evil condition of the church. The other Jezebel had led Israel into apostacy so pervading, that it could not be removed except by the overthrow of the nation. What this Jezebel had been to Israel, the symbolic Jezebel was to this church. Through her, paganism had so intertwined and confounded itself with the church that they two could not be separated. Corrupted through and through, the church had no right, no power to exist as an expression of God. Nothing remained but definitive, unsparing and destructive judgment.

This was the situation when this Letter was received. In it Jesus introduces Himself by a title and predicates which are the ground at once of His right to act, and of His pronounced judgment upon Jezebel and the church, and of His promise to "the rest." The title, "The Son of God," declares His personal glory, and His identity with "The King," who shall rule with a rod of

iron (Ps. ii), and with the "Him" who is the source and sovereign support of life and liberty (Jn. v; viii, 36). The one predicate "His eyes are as a flame of fire," which points back to i, 14, shows the all-searching and consuming character of this visitation; and the other, "His feet like fine brass," the pure, unbending, unchangeable character of that righteousness which He manifests when He judges, and the strength and ease with which he carries it out in treading down those who think to do as they please, and who try to tread Him down.

Then follows the commendation, which we have studied, of the life and works of the church in her palmy days of purity, and which—if the "the last, &c." belong to the then present—were still maintained by "the rest," in spite of the abounding corruption. And then comes the word of denunciation, which, coupling the sin with Jezebel's name, was both startling and terrible. "I have against thee because (*hoti*) thou permittest, &c." Her teaching, conduct, influence and their results we have seen. The time to pronounce judgment has come. And this distinguishes between her and her children on the one hand, and those in the church, the "My servants" who, seduced by her, had become partakers in her adulteries, on the other. "Behold" (the word calling the attention to something unexpected and terrible) "I cast her" (against her will) "into a bed" of torment. "And her children"—those springing from this corruption, the recipients of her teaching, her adherents and

successors, those deriving their moral existence from her—"I will kill with death"—the Hebraistic form of expression indicating a physical death, awful, sudden, violent, and judicial. The heinousness of the sin was declared in the suddenness and severity of the punishment.

To her, no further opportunity to repent, to them, none at all was given. But to those who had been seduced by her, the "My servants," who, though partakers of her sin, had not aided her directly in the spread of the corruption, this opportunity was given. They had committed adultery with her, so were guilty. If they saw this, listened to His admonition, and speedily and thoroughly repented of her works,* in which they had joined, they would be forgiven and restored. But if not they would be "cast into great tribulation."

And by this two-fold action "all the churches," *i. e.*, of Asia, and, since these are types and representatives, all churches of all ages until Jesus comes, "shall know that I am He who searcheth the reins and heart." This application to Himself of this Old Testament declaration of Jehovah, shows His possession of Divine omniscience and of Divine righteousness. By His action in the churches as He walks in the midst of them, He teaches them that with the holy light of God He searches all tracks and windings, and all the movements

[**Autees toon ergoon*, not *their*, as in E. V. They were Jesus' servants, but had been victims of her temptations, and had allowed themselves in her works.]

of the thoughts and affections, and judges all impurity, even when arrayed in the garb of sanctity. And to all who are involved in any known evil, He "give to every one of you according to your works," not merely those of the visible life, but also those of the hidden life, the inward, real acts and thoughts seen only by the all-seeing and all-piercing Eye.*

There is another, the third class, specified. They are called the *tois loipois, the rest, the remaining ones.** This is the first time that such a phrase is found in the Letters. It sets this company, which is in the church by themselves, as apart from the church. It recognizes that the church's drift and movement go on without them, that, so far as these are concerned, they are in a hopeless minority, and uninfluential. These are the faithful few as distinguished from the mass. Them Jesus thus describes: "as many as have not this teaching," i. e., of Jezebel, "such as (*oitines*) have not known (*egnoosan*) the depths (*bathea*);† of Satan, "as they say," i. e., as they call them. They had not, and would not have anything to do with the corrupting, the apostacy-producing teaching of Jezebel. Even the boast of the depths of knowledge which could, as they

[*The "you" and the "your" of vs. 23, refer to those involved in the corruption, and not to the "rest" of vs. 24.]

[†The words, "and unto" of vs. 24, are a gloss, and are to be rejected. The "you" is in the Greek, in the plural, and refer to the "the rest." It is they, not the church nor its angel, that is addressed.]

[‡The word may mean *places*, or *things*, or both. See Liddell and Scott, *sub voce*.]

said, be obtained, and only in this way, did not move them. "Depths," these were, but, as Jesus characterized them, "of Satan." And such they were. For—so the teaching was—in giving the body to lust, but keeping the soul clean from it, one defied Satan in his own domain. This knowledge, which undermined the call to holiness these would not have; nor knowledge of sin by indulging in it. They would have no knowledge, but of good, and so they kept themselves clear from the surrounding evil.

This perfect content with the knowledge of Christ in doctrine, life, privilege and hope, and this entire abstinence from all complicity with the abounding and popular evil was very blessed, and strongly commended. They needed support and comfort, and this they received. They were not told to withdraw from the church because it had become so corrupt. Nor were they told to labor for its purity, or to get Jezebel and her followers out. Nor were they held responsible for the evil: The corruption from which they had kept, and must keep, themselves wholly free, was a burden of sorrow which they must bear. And this, Jesus considered burden enough. "I will not throw upon you any other burden." "But," He adds, "that which ye have," of truth and holy living, "hold fast" in its entirety, and by a determined grasp, renewed every moment,* "till I come." You cannot remove the evil, but do not yield to it. Be steadfast in the truth, till, not death but, I come. This coming it

[*This is the meaning of the first aorist, imperative, *Krateesote*.]

was that which was held up before them by Jesus Himself, as the bright and blessed hope.

The Letter to the church in Sardis. } The fifth Letter was to the church in Sardis, the ancient capital of Lydia. It was once populous, powerful and magnificent. Now it is in ruins. These lie in a miserable solitude where no house stands, and where no human being lives. But they attract the attention of the archæologist, and mutely tell of the enterprise, wealth and culture of art of the city in its palmy days. And the few filthy and stupid Turks with the few men who bear the name of christians, and whom the Turks keep all day at work, both of which live in the wretched hamlet of Sert, near the ruins, are all that is left to remind one of the great kings and mighty men who once made this region their home. Trees grow where once stood the banqueting halls of kings and conquerors. The palace of Crœsus, once honored by the presence of such eminent men as Thales and Solon, is but dust. And heaps of ruins are all that is left of the great tombs of monarchs and men of renown. It seems as if the whole region was lying under some awful curse.

But when this Letter was sent, Sardis still stood, a large and wealthy city, having about it much of its former splendor. It lay on the small river, Pactolus, just below the range of Tmolus, on a spur of which its acropolis was built. It was 33 miles from Thyatira and 28 from Philadelphia. It was the residence of the kings of Lydia, one of whom, Crœsus, obtained a world-

wide fame from the vastness of his wealth, and miserable end. Its original inhabitants were Lydians, descendants from Lud, son of Shem, and were distinguished for their warlike qualities, their activity, energy and enterprise. The city, naturally strong, was strongly fortified. It was a great commercial center, made such by its convenient position, very fertile surrounding country, nearness to the auriferous sands of Pactolus, and by the intelligent business activity of its citizens. Its manufactures were varied. The dyeing of wool was there first successfully accomplished,* and woolen fabrics were made of a peculiarly firm texture. There, gold and silver coins were first minted, and stationary traders as distinguished from traveling merchants first were seen. And its trade in gold for a long time gave it a world fame. It had many stately structures, both public and private. The massive temple of Cybele still bears witness, in its fragments, to the wealth and architectural skill of the people. And the pleasure ground, "the Valley of Sweets," still stood unrivalled, even after Polycrates' endeavor to eclipse its glory and fame by the Laura at Samos.

No information has come down to us of the time when, or of the persons by whom, Christianity was introduced into Sardis. But that the church became a large, wealthy and influential one, this Letter shows † From

[*That is wool apart from the skins. The dyeing of the skins was done by the Israelites when in the wilderness. Ex. xxxv, 7.]

[†So does the fact that by the middle of the second century it was the seat of a bishopric, Melito being the bishop; the fact, also,

it we gather that this church was orthodox in doctrine, punctilious in the observance of the forms, and decorous in the acts of worship, active in benevolence, conservative in tone, and strong in its hold upon business and social circles. It lived on such terms with, that is was not molested by, the heathen. It was free from scandals. It was not distracted by strifes nor suffering from persecution, nor troubled with the presence of Balaamites and Nicolaitanes, nor from the teaching of Jezebel. And if it had annual reports like churches now have, these, by their showing of the highly prosperous condition of things, financial and external, must have given great satisfaction to the congregation, and have called forth the liveliest demonstrations of delight. These reports would be the showing of things as man looks at them, and just about as near to accuracy when estimated in in the judgment of God as such reports usually are. The church was metropolitan in influence, if not in position. It gave a high social standing to its members. Able to command the finest talent, it gave prominence and prestige to its pastor. It was regarded as a model church.

Such was it as regarded by men when this Letter was written. Such, so some historical hints suggest, it continued for years afterwards—a fact which shows

that more than one christian Council was held there; and the inscription, setting forth that the building on which it was inscribed had been a heathen temple, but had been changed, according to an imperial decree, into a hospital for the sick and poor. Brookin's *Greek Ins.*, No. 8645, Vol. II, fasc. 2.)

that a church may long exist, orthodox, outwardly active, and seemingly alive, but really dead. Comparing its condition with a Spirit-filled church (see Acts ii), one would say that the outward correctness was there, but that the heart was away from the love and honor of the Lord. The church was, spiritually, a worn out thing.

To it Jesus introduces Himself as "He who has (*echoon having,*) the seven Spirits of God, and the seven stars." The stars represent the angels of the churches (i, 20), and His having them in his hand shows that He has the control and disposal of them. And the phrase, "seven Spirits of God," expresses the Divine fulness of The Spirit, His sevenfold operations according to the work to be done.* This fulness and variety of the power of The Spirit, in all the variety of His ministrations, Jesus has as The head of the Church. He, hence, has all fulness of knowledge in reference to it, and all power to do. Whatever fails, God cannot. He is faithful to His truth and to those called to the fellowship of His Son.

Having made Himself known by attributes appropriate to the condition of the church, He went on: "I know thy works," in their quantity, quality and variety. And these were such as to give the impression, strongly self-cherished, that the church was, as it had the name of being, a living church: "that thou hast a name that

[*This seems to be indicated by the "before the throne" of i, 4, and iv, 5, and the "sent forth into all the earth" of v, 6.)

thou livest." Its reputation in the city and among the churches, for vitality was very high. For soundness of creed, interest in worship, strictness in morals, and activity in works, it was spoken of as a model church. These, with the absence of false teaching, were generally regarded as manifestations of a peculiarly strong and healthy life. And such ought every church to have. For in Jesus are all resources for all its needs. There is no excuse then for a true church not being always a living church.

But what an enormous distance, what an abyss between the appearance and the reality! In man's judgment its members seemed men of faith, whose heart was tuned to the melody of grace, and who breathed the atmosphere of Heaven. But Jesus' judgment was, "THOU ART DEAD."

A startling statement, a terrible word! The church, alive as to external growth, and strong in some directions, had no desire for the presence and work of Jesus flaming and glowing in the heart. It was filled with the world. The members were like garnished graves full of dead men's bones and all uncleanness. They had faith, but it was foul with spiritual defilement. No doctrinal error was in the creed, no breaking down in the outward morality. But the conscience slumbered. Hence there was no conscience work. And, by a law of our being, degeneration of subjective obedience must be followed by degeneration in the objective. Dead orthodoxy becomes heterodoxy, sinks doctrine into doc-

trines, and the first fresh reception of truth into formulated articles. These, rather than God, were the object of faith. Hence, there was no growth up into Him, the Head. The heart not being true to God could not be true to man, could not act healthfully upon the conscience of others. Ephesus had left its first love. Pergamum had those who held the doctrine of the Nicolaitanes. Thyatira permitted Jezebel to teach. But here worldliness and indifference to spirituality had exerted so deadening an influence, that there was not life enough—for the appearance of errors implies life—even to be agitated by or about an error. It was a condition of spiritual slumber so near to death as to be almost past recovery. And had the fires of persecution burst out fiercely, or formidable temptations come, the sudden collapse of the splendid things would have shown its worthlessness.

Well might The Master address the church with His next words.

1st, “I have found no works of thine completed (*pepleeroomena, filled up to the full,*) before My God.” Full, in contrast with deficiency, in the impelling cause, not in the appearance. They lack in the tone, in purity and sincerity. Not one of all the works, no matter how much admired by men, was such as to work, measure or quality as God approves. They did not answer to the works which God had ordained (Eph. ii, 10), nor to what He had done. They did not come up to the measure of the grace received, nor to what was

expected from the use of that grace. They were not wrought from living faith, nor to the Divine glory. Jesus, hence, could not put the stamp of the Divine approval upon them. And God-approved works being the phenomena of the God-given life, this word shows what was the condition of the life. A great word, this, for all. Having such a standard, it is a terrible thing to settle down into self-complacencies. Better to fail, aiming at the standard, than to seem to succeed by lowering it. The one pleases, the other displeases, God.

2d, "Become thou watching." Awake, and keep awake—a sign of life in activity (Eph. v, 10)—and then "strengthen, *ta loipa (neuter), the remaining things.*" That is, those things still left you of the things which constitute the true vitality of the church. These are the remnants. These, too, "were about (*emellen*) to die." If not strengthened by an infusion of the new life they would die. What these remnants were Jesus does not say. Perhaps they were the few graces not yet wholly extinct.

3d, "Therefore," *i. e.* because no work is found complete, "remember, how (*poos, how, i. e.*, both objectively, "after what sort," and subjectively, "with what spirit") thou hast received and hearest" (aorist, pointing to the act of hearing), *i. e.*, the gospel. It was, as given by The Spirit to be received and cherished with faith, tenderness and joy. Truth it then was, when inner and outer life were moulded by it, and one. Truth it still is, now when held so heartlessly. And

that reception, not present indifference, is the measure of responsibility. Remember this, and "hold fast" what is not yet gone from you, in such a way as will lead you to repentance.

Then follows the alarming threat: "If thou shalt not watch," &c., the word, here, including all the particulars just given—and the implication being that the church as a church would not be watching—"I will come upon thee as a thief," in an unexpected and unprepared for hour. Sad is the fact that this church, with its great name, had no work which came up to the expectation of God, a fact which shows that it was reduced to the level of the world. Sad, too, sadder if possible, that Jesus' coming in glory "to be seen of all His saints, and to be admired in all them that believe," should be to a church as unexpected and as unwelcome as the in-breaking of a thief. For it is to the world, not to "the children of the day," that such is the character of the coming of Jesus and of "the day of The Lord," as delineated in the Apostolic Letters. And the tone of this word to the church in Sardis as compared with that of His same word to His dear followers (Matt. xxiv, 43; Lk. xii, 39), is sadly minatory. The implication in the word being that the church as a church would not watch for His coming. And His use of this word† with His simile of "a thief," used by Him only in connection with His second coming,* shows

[*Matt. xxiv, 43; Lk. xii, 39. See also 1 Thes. v, 2, 4; 2 Pet. iii, 10. See on Jesus' coming as a thief, Life, Part V, pp. .]

[†One can watch only by being awake. One can keep awake only according to the interest felt. The heart grows tired of being continually awake to all that is involved in watching daily for Jesus. When to this we add the powerful temptation to live in the present and let the future go, and we can see the deep solemnity that is in the word.]

that it is to that coming that He refers. This was no cheering prospect. His coming was an object of terror and dread. It was His coming, not as the Bridegroom, but in judgment, and, as a thief, giving no notice of His approach. To dead orthodoxy, and to worldly church membership, both having lost all true perception of the aspects of this coming as it is related to the christ-opposed world, the approach of Divine judgments, supposed to be indefinitely far off, will be a subject of appalling horror. Hence, the certainty, uncertainty and stealthiness of this coming which so profoundly affected the early church, makes on them no impression. And thus it was at Sardis.

This church had no burden laid upon it. And no need of one; for it and the world understood each other. Nor had it any blessing, but judgment only. But sad as its condition was spiritually so dead, though orthodox, that while collective Christianity remained, promised personalities were wanting, yet even there there were a few, though only a few names* that were singled out from the mass, and were known in Heaven. They had not separated from the church, and were not called to do so. They were in, but not of, that church. They had the characteristics belonging to what now is called the "invisible church." A sad distinction! When the true church is invisible, what is the visible church but an untrue or unreal one? In what respect does it differ

[*Equivalent to persons, as in Acts xii, 15; Rev. xi, 13. The church had a name to live, but here were names that were names, and more than names.]

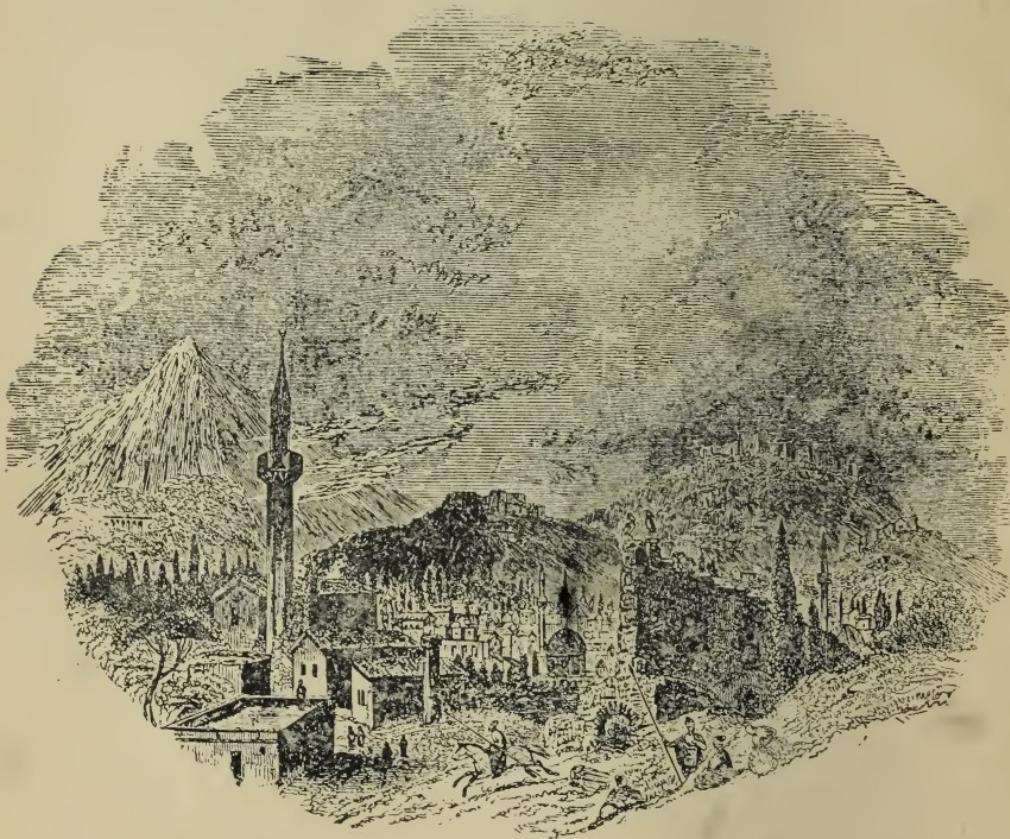
from the world save as the home of the true? The existence of the invisible is the condemnation of the visible. These churches were called candlesticks. Of what value is light hidden under a bushel? It shines there, but those around do not see it. The candlestick place and power of Sardis were gone. So are those of any church typed by Sardis. Church and pastor were alike dead. But these few were alive. They had not defiled their garments, *i.e.*, were clear, how? By abstaining wholly from, not corruption, but from the worldliness, deadness and non-watching for Jesus which characterized the Church.* They recognized that the name christian had its foundation in reality. It meant separation from the world unto God. And they acted accordingly. The eye was single, so the whole body was full of light. Though unable to penetrate the darkness around, it shone up to Heaven. There it was seen with joy. And so was the life, so consistent and blameless. The quality was negative, but it was very fine, and was very strongly commended. It is wonderful to see such a life in such a company, to see amid such surroundings such a breathing of the atmosphere of Heaven.† The church is called upon to repent. But to those sorely tried and faithful ones is given a glorious promise. They, individually, had aimed to act faithfully, and to

[*2 Cor. vii, 1, sq.; Eph. v, 27; Jas. i, 27; iii, 6; 2 Pet. ii, 20.)

[†There is no church, perhaps, but what has such "a few names." Such a life is proof of Jesus' presence, and a greater evidence of His truth and power than any outward miracles.]

walk in purity on earth, and before God should the full justification of their ways be seen. "They shall walk with me in white; for they are worthy." Many promises are included in this one. That of the highest glorification, that of the confession of the name before His Father, *i. e.*, in the highest and most glorious circle of life; and that of the possession of life, liberty, purity and power; eternally. The reward is appropriate to the conduct. They had walked here in true separation from the world. There they were to walk in immaculate purity, and to be irradiated with unutterable beauty: they would "shine as the sun." They had walked here with Jesus in rejection and reproach. They would walk with Him (Jn. xvii, 24) there in white, the color of victory, and peculiar to Heaven (Rev. vi, 11; vii, 9; xix, 8). Having kept the garment of grace undefiled, they receive, and walk in Heavenly triumph in the white robe of glory. "For they are worthy," not absolutely, but relatively and so pronounced, because fit (Col. i, 12), and because of God's gracious acceptance of their hearty obedience according to the law of grace. Saved by "the righteousness of faith," they were accounted worthy* according to "the righteousness of life." Saved by grace, and faithfully using the grace given them to live aright, they, measured by the rules which grace has laid down, are rewarded according to their works (Rev. xvi, 6).

[*Worthiness is ascribed to saints. See Matt. x, 10, 11; xxii, 8; Lk. xx, 35; xxi, 36; 2 Thes. v, 11.]



PHILADELPHIA

The Letter to the church in Philadelphia. } To this church the sixth Letter was addressed. Thirty miles south-east of Sart (the ancient Sardis), and seventy miles east of Smyrna, is the town of *Allah-shehr*.† It occupies the site of ancient Philadelphia, and its 24 churches still recall the church to which this Letter was addressed, a monument, in the midst of ruins, to the faithfulness of God to His promises.* The situation is picturesque. It was in the plain of Hormus, on the river Cogamus, on the confines of Lydia and Phrygia, 925 feet above the sea. The climate was pleasant and healthy. It stood in a great wine producing region. And the wines of which Philadelphia was the mart were famed, and had an extensive sale. The inhabitants were of Macedonian origin, and gave tone and character to the city, which was built by Attalus Philadelphus, king of Pergamos, and called after his name.

By whom, and when the church was planted there, is unknown. So, also, is its history, save what we get in this Letter. And this, as we read it, gives us praise and no censure—a fact which belongs to this church alone, save Smyrna. Unlike Ephesus, its^o first love was glowing; unlike Pergamum, its fidelity was steadfast; unlike Thyatira, its doctrinal and moral purity

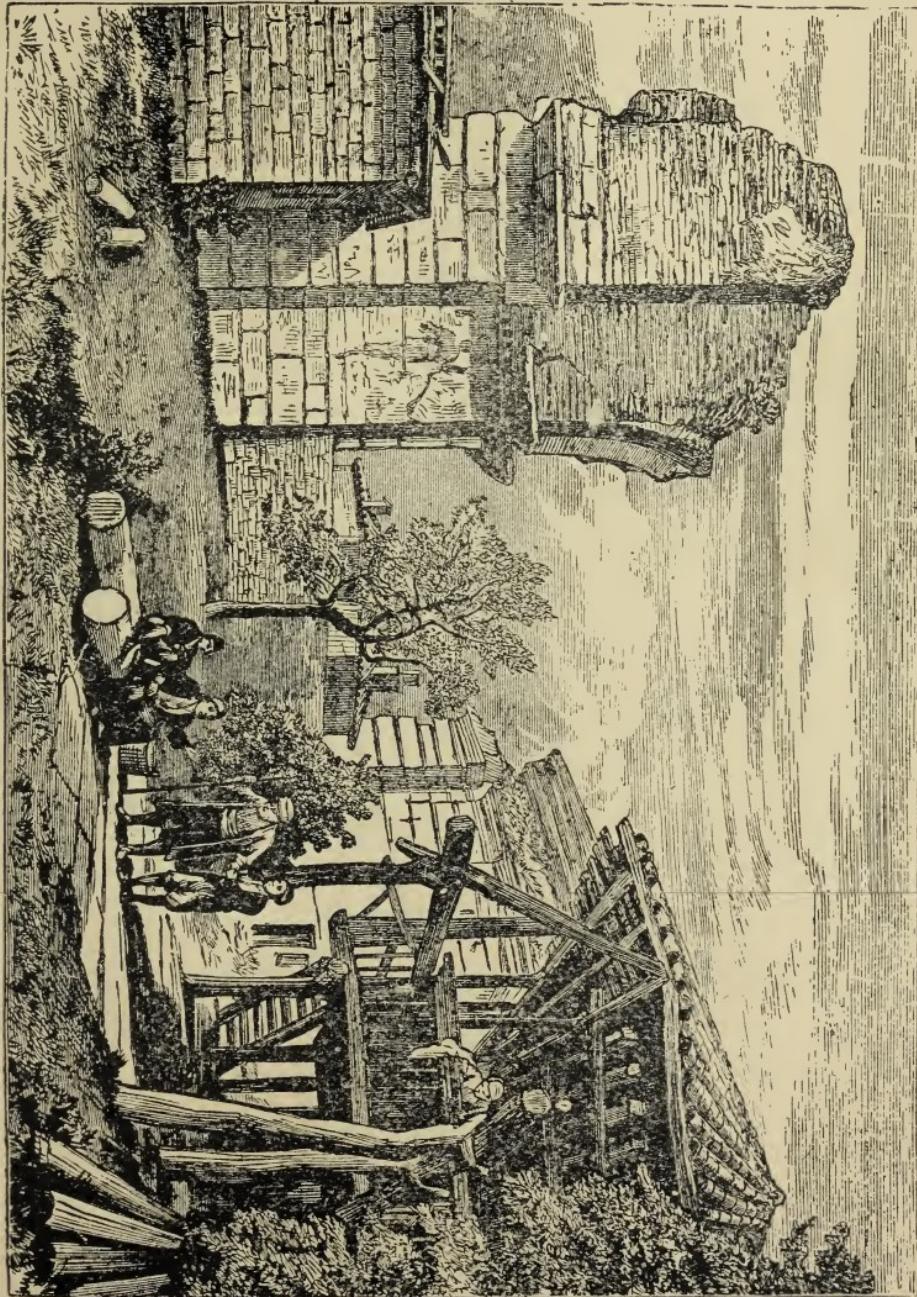
[*Its present population is said to be the purest in Asia Minor. Gibbon says, "among the Greek churches Philadelphia still exists, a column in a scene of ruins. A tall pillar still graces those ruins, so that that church appears like a symbolized realization of Rev. iii, 12.) (*Eng. City of God.)

were unchallenged; unlike Sardis, its spiritual life was growing. Obscure among the churches, and uninfluential, it had so abode in the truth and light of God that it stood high in Heaven, and was peculiarly satisfactory to, and received the unstinted approbation of, The Lord.

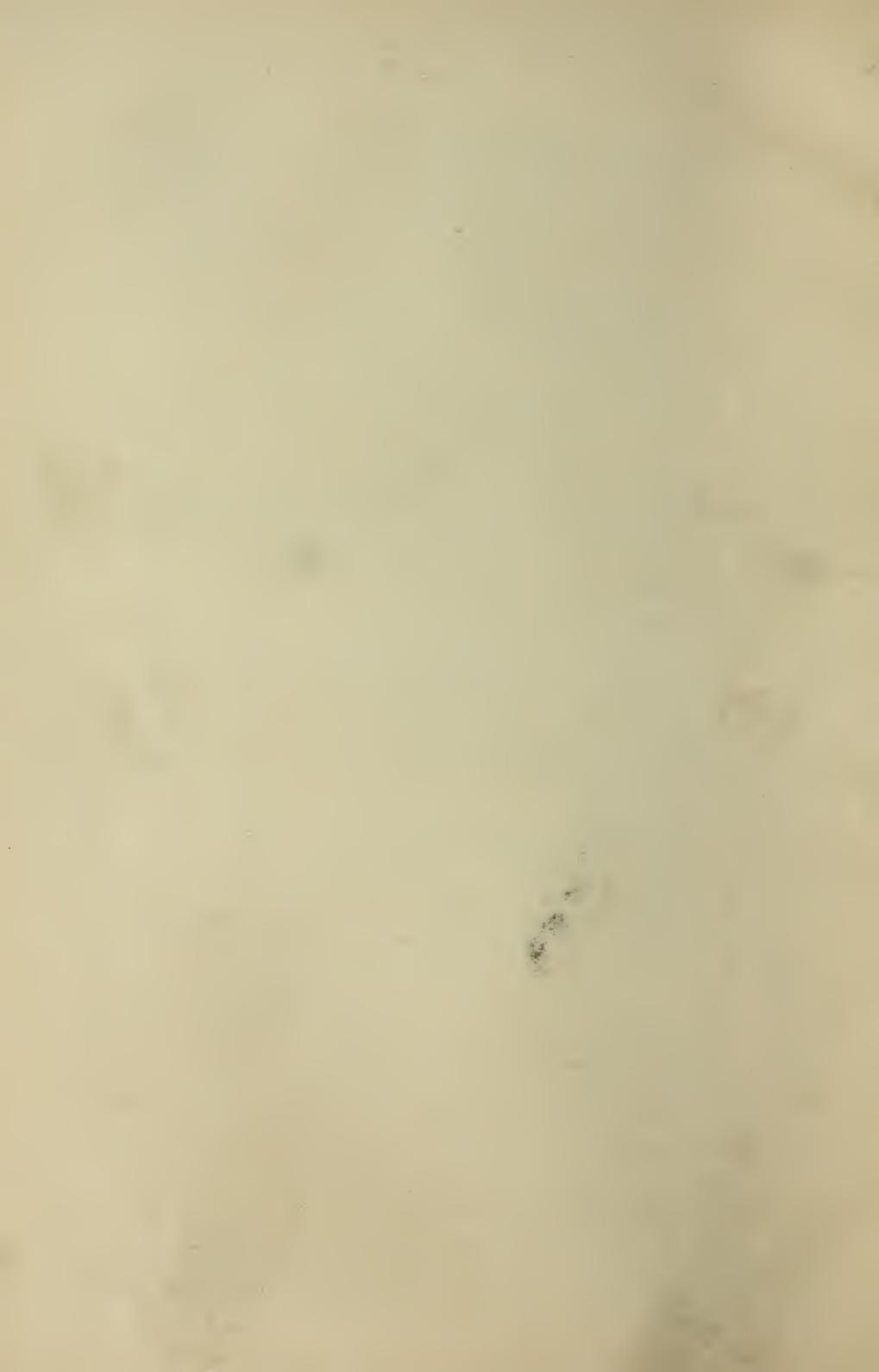
To it He introduces Himself by personal appellatives which show His moral character, and designations which relates to His Kingship. These things saith The Holy, The True, The One having the key of David. He is "The Holy," not only the absolutely separated from all evil and positively right in everything, but the root and ground of all hatred of sin and holiness of heart and life in others. For it is the name which belongs to Jehovah Himself.* He is "The True." Absolute truth is His, as contrasted with, not the false merely, but the subordinately true, the partial and imperfect realization of the idea. Idea and fact in Him are commensurate.† Being these, He must delight to see the church realizing them in its life. Holiness and truth are its pillars. He saw these in this church. Its moral character responded to His moral attributes. "He hath" (*echoon*, pres. par., *has constantly*), "the key of David. He opens, and none shuts, shuts and none opens." The verb shows that this key—symbol of authority—Jesus has as His own property. Hence,

[*Is. vi, 3; x1, 25; x1iii, 15, &c.)

[†The reader can readily recall His, I am the "true" Bread, true Vine, &c.)



ANCIENT CHRISTIAN CHURCH, PHILADELPHIA (ASIA MINOR)



He is David's successor, upon the Theocratic throne, and has in His own right all the resources of that throne under His own control, and at His own disposal. Technically, "the key of David" controlled the access to that king (Is. xxii, 22), in whom royalty was first realized in Israel,* and of whom The one was to come who was to sit upon his throne. This key, committed while David reigned to a steward, Jesus now keeps Himself. He can give access. He opens, and no power can keep out of His Kingdom those for whom He opens it. He shuts, and no power can force in one whom He excludes. Hence no Jews should rob them of the Kingdom, and no world persecution—for their steadfastness had been proved—of eternal blessedness.

What a word of confidence and comfort to this tried and faithful church, this personal, rather than official introduction of Himself! How already, before it heard another word, must this word have cheered and strengthened it!

Then He went on: "I know thy works." In His Letter to Ephesus, He enlarged on this word. In the one to Sardis, He notices the character of the works, "not perfect, &c." But here, He says nothing of their quantity, kind or quality, as if they, as well as He knew that in these things they answered to the grace received, as if they came from a heart occupied with Himself. This showed that the church could be

[*He alone is called "king" in the genealogy of Jesus, Matt. i.)

entrusted with still more grace for service: "behold I have set before you a door opened, and none can shut it. And a comparison of this passage with those where a similar figure is used,* shows that it is a door of access opened to tell the story of grace, and that this opening would be effectual.† And the reason why this door was opened was, "*hoti because*, thou hast little power (*dunamin*)."¹ It was a church decidedly weak in the eyes of men, in numbers, social position and influence, great and learned men, and financial resources. But this was a weakness without reproach before The Lord. It had in it no element of unbelief or of unfaithfulness. Those outward things never can impart inward strength. But the consciousness of one's own weakness, allied with faithfulness and humility, always opens the way for the strength of God to come in. This reason for the opening of the door points to a fresh and mighty work of The Spirit in the church, resulting in conversions. To this reason for opening the door, Jesus added two others: "thou didst keep My word, and didst not deny my name." These reasons sufficiently account for the weakness. They were true, were faithful to Jesus, and manfully met

[*Acts xiv, 27; 1 Cor. xvi. 9; 2 Cor. ii, 12; Col. iv, 3; Rev. iii, 20.)

[†The "key," &c., has reference to the Kingdom, and is spoken for personal comfort. This "door" has reference to the Church, and to work for its advancement. The "key" was upon the shoulder, and has reference to government (Is. xxii, 22; ix, 6), but the "open door" has everywhere in the New Testament reference to grace.)

the consequences; neglect, and petty and severer trials. The written word always, and specially in perilous times when the form without the power of godliness prevails (2Tim. iii), is our only security through grace. This word, this church studied, obeyed, loved, and by it was nourished. This was one of its marked characteristics. It kept Jesus' word in memory, heart and life, as He had kept His Father's, "hidden in the heart," and followed it out in the life. He calls it the word of "My," *i. e.*, His own, patience. His Father's word called upon Him and enabled Him, to endure, and when tempted, firmly to resist. The fiery trial He endured with uncomplaining submission, as He does still the usurpations of Satan. He had been promised, and was still patiently waiting for His Kingdom. This church was having a like experience. In privation, and in petty and severer persecutions they held fast to Jesus' word, and kept waiting for His coming (i, 9). They looked not at circumstances, but up to Jesus; and, in fellowship with Him, were restful; for they knew that He would not fail them, nor their heart's expectations. His word was precious, so was prized. His name was precious, so was honored.

And this prominently appeared in some peculiar trial where faithfulness was put to the test. Some strong temptation was brought to bear upon them to break the word, and deny the name of Jesus. But the word was their authority, so security. Having the faith which overcomes, and the patience which waits, they were not moved. "Thou didst not deny" (aorist,

pointing to some special fact,) "My name." The church had no pretensions, no great swelling words, no great name. But far better, it had holy living without declensions, an invincible attachment to the word, and a courageous confession of the name of Jesus. No wonder that Jesus loved this church with a special attachment, opened to it a well-spring of consolation, and gave it spiritual power and success greatly beyond the measure of its external power.

Their chief antagonism seem to have come from a wealthy and powerful synagogue of (nominally) converted Jews.* These held that they themselves were the church, and despised these "little ones." Not content, further, with excluding them from the Kingdom, they shut the door of approach to the people. To meet the last, Jesus set before them an open door, which none could shut. To meet the first, He gave the church a promise very much larger in extent than the one given to Smyrna about the synagogue there. There, it should not prevail (ii, 9, 10). But here, some of the synagogue would be brought to own Jesus' despised disciples. "Behold"—the word, twice repeated in the sentence, calling attention to the unexpectedness of the fact—"I give (*didoo*, present tense, at once, grace to them to come, and you to receive,) *ek, from*, the synagogue of Satan which say they are Jews, but they are not, but do lie, behold I cause† them that (*hina*)

[*See pp. for meaning of synagogue, &c., here.)

[†*Poiesoo*, as in Jn. xi, 37; Rev. xiii, 12. See also Eph. iii, 11; Rev. i, 6.)

they come and worship before thy feet." They would be so overcome by the signal grace bestowed, and be so drawn to those whom they had despised, that they would take the lowest place, would know that Jesus loved them with the love of complacency (*eegapeesa*), called forth by their character, would acknowledge that God was in them of a truth (2 Cor. xiv, 25), and would recognize the love bestowed in the manifested life and patience, and in the signal success in the work of God. It was the triumph of grace in conversions accomplished at once. And it may be that to these Ignatius referred, in his Letter to the church in Philadelphia, in the passage which implies the membership, in this church, of converted Jews. And here, after their conversion, they come to the Church, as by and by, so Prophecy proclaims, the Gentiles converted shall come to Zion, to the Jews.*

So highly does Jesus appreciate this "keeping of His word" with patience, that He makes a second promise: "because (*hoti*) thou didst keep the word of My steadfastness, I also (on My side, the *kai* expressing reciprocity) will keep thee" (*se*, emphatic and prominent,) "from (*ek*)† the hour (the *ton* designating some special

[*]Jesus is here speaking not of the Kingdom, nor of what will occur after it is introduced; but of the Church. Hence, the reference here to Is. xlix, 1x, is not pertinent. Those speak of Gentiles coming to Jews, not as here, of Jews coming to the Gentiles.)

(†)if the *ek* has here the same meaning that it has in vii, 14, "*out from, and through* the great tribulations," and in John xvii, 15, "*from the evil*"—and the verb there is the same as here—then the

and signal period, as in Lk. xxii, 53; Is. xvii, 1, &c., as distinguished from ordinary,) temptation (*peirasmos*, *test* of faith and obedience,) which was about to come upon the whole *oikoumenees* (either the Roman earth or the inhabited globe,) to test them which dwell upon the earth. And the close connection of this word with “I come quickly,” points to that “great tribulation” of which Jesus spoke just before His death (Matt. xxiv, 21), as the period here referred to. And the words, “them that dwell,” &c., a technical phrase quite often found in this book,* designates not so much the mass of mankind as in antithesis to believers, but that part of the race which, where the Divine light has shone, has resisted it and made earth thoroughly their home. It is their portion, and they want no other. They are of this earth, earthly, and a special class “of the world.” For them is this tribulation. But the faithful then living shall also suffer in it (Matt. xxiv). They, however, shall be kept in and through it. And while it shall harden the former class (ix, 20, 21; xvi, 9, 11, 21). it shall only bring out more conspicuously the fidelity of the faithful. And, in the persecutions which shortly

meaning that it has in vii, 14, “out from, and through the great tribulations,” and in John xvii, 15, “from the evil,” then the meaning is, ‘kept safely through.’ But the force of the promise seems to be, not, saved through, but, delivered from the trial. And the *ek* in ii, 11; xviii, 4; Acts iv, 29, &c., shows clearly that the delivered need not necessarily be participators.)

(*iii, 13; vi, 10; xi, 10; xiii, 8, 14; xiv, 6; xvi, 8.)

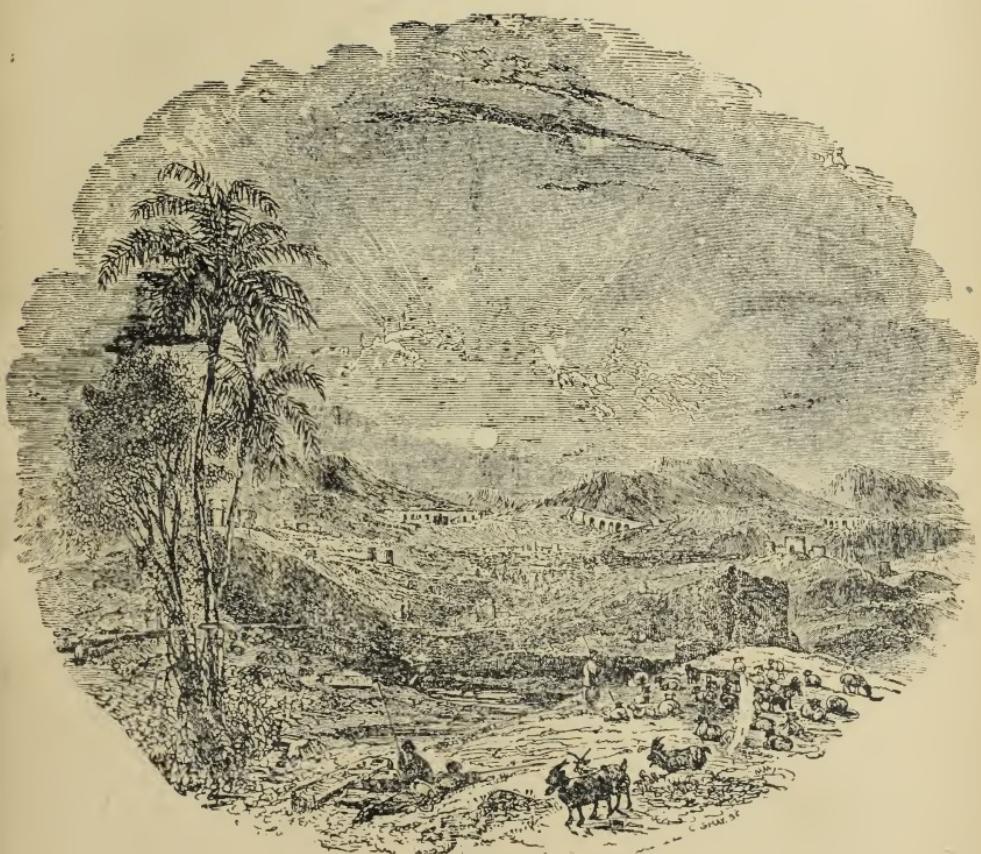
afterwards befell this church, it might get a glimpse and taste of that “great tribulation” just before Jesus’ coming, to which its attention was now called.

“Behold I come quickly.” This constant note of warning to the slothful servants, wasting The Lord’s goods, and to those saying, The Lord delayeth His coming, is also a constant word of support and comfort to the faithful.* To them it is a consolation under trial, and an incentive to faithfulness. This is its object here. To Sardis, which had allowed the world to have The Lord’s place in the heart, He would come as a thief. To Philadelphia, He would come Himself, as one expected and longed for, and having a crown to give. This it is that satisfies the heart, the coming of The Lord as a present living hope. Thus He cheered His poor Philadelphians: “I come. Hold that fast” in heart and life “that which thou hast”—the present truth, the present position and testimony, and the present looking for Me. If you let any one take away from you the sense of My coming, you let him rob you of association with Me. And this is to rob you of power, of present blessing, and of that which helps you to get the crown. This is *stephanos, the chaplet of victory,* and also the crown of a king in the Kingdom of the Heavens. It is thine, for I have given it to thee. But I have not yet come. Be on your guard against losing it in any way. Then it will be thine in possession when I come.

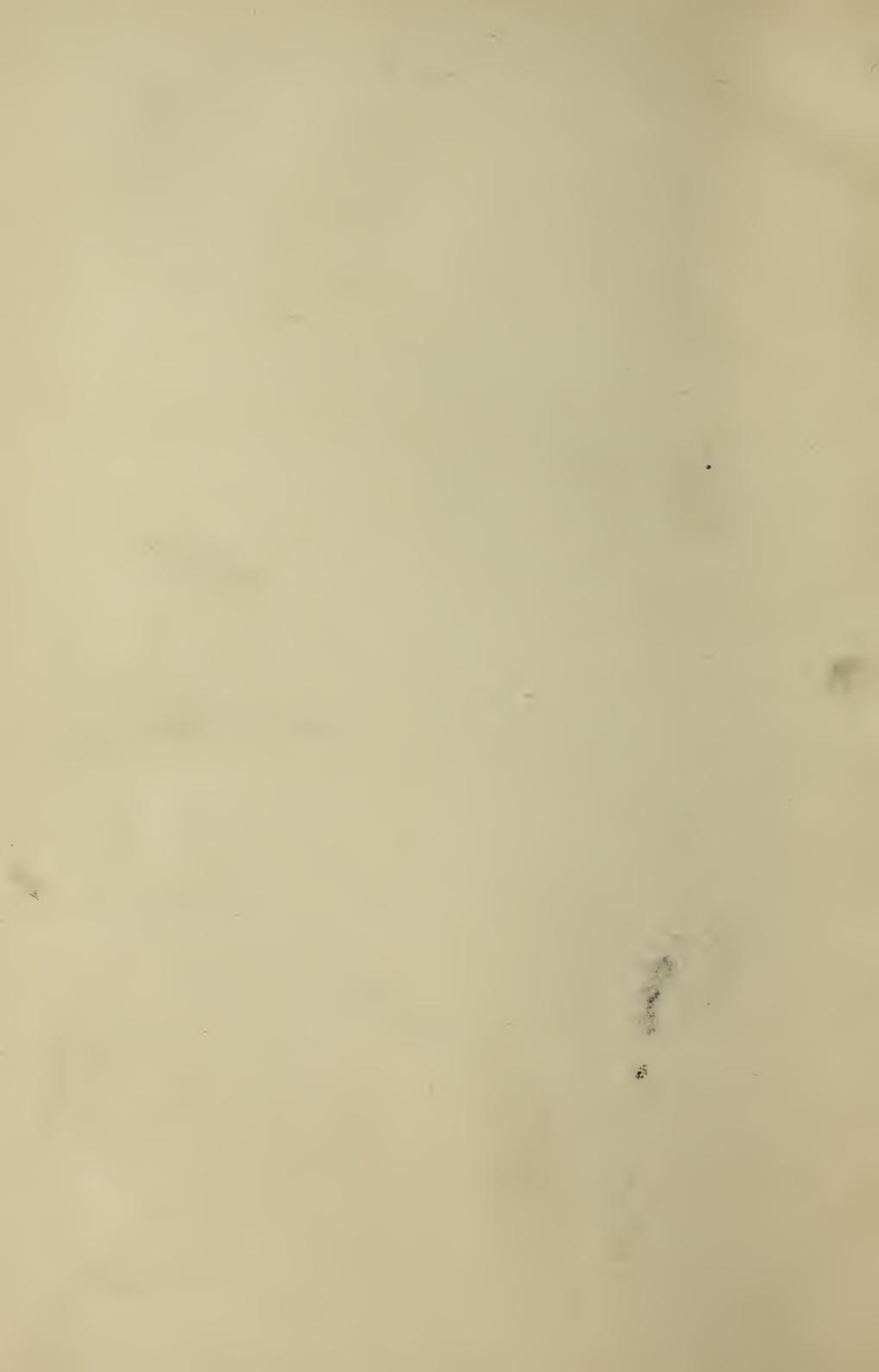
[*Phi. i. iv, 5; 2 Thes. i, 14, &c.)

Letter to the church } To this church the seventh,
in Laodicea. } and last, Letter was addressed.
 } This Laodicea, for six cities
bore this name, was situated on the river Lycus, in the
south-western part of Phrygia Major. This, its third
successive name, was given it by Antiochus II, after
his wife Laodicea. It stood in the valley of the Meander,
midway between Colosse and Philadelphia, six miles
west of Hierapolis, and forty miles east of Ephesus.
It was a celebrated city, and after its conquest by Rome
it became a chief city of the second class in Asia Minor,
and a place of great importance. It was the capital of
a conventus. It was renowned for its medical schools,
hot springs, fine buildings, for the taste of its citizens
in architecture and in the fine arts, and for its literary
men of eminence. Its wealth was so great that after
its total destruction by an earthquake during the reign
of Nero (A. D. 62), it was speedily rebuilt by its own
citizens, without any aid from abroad.

Years after John's day the city continued a place of
eminence, and its church in (outwardly) a flourishing
condition. It had been planted by converts, perhaps,
or laborers from Ephesus, during Paul's stay there. It
had received from him a Letter, and afterwards a most
affectionate message (Col. ii, 1; iv, 13, 16). For it he
had fought a great fight. From it, so the Letter's post-
note says, he had sent his first letter to Timothy. City
and church later on were often mentioned by Byzantine
writers as possessed of metropolitan dignity as the seat



LAODICEA.



of a bishop, and meeting place of Councils; in one of which (that of A. D. 361), the canon of Scripture was finally settled. But the end came. City and church were destroyed by the followers of Mohamet. The site of the former is a melancholy desolation. All that the city can show for its former magnificence is ruins. And of the church not a vestige is left—sad consequence of its being where it had to be rejected and abandoned of God.

This was the church which now received from Jesus this severe Letter. To it, He introduced Himself under a very remarkable character. In the first three Letters He repeats certain characteristics by which He had introduced Himself to John. In the next three, and so now, He passes those by and gives a revelation of Himself suited to the character of the church—a fact which suggests that these churches more fully, typically, show forth “the things that are,” towards the close of the history of that period: more about which further on. And these designations, as the whole tone of this Letter, are in striking contrast with those of the first three Letters, and portentously significant.

“These things saith The Amen, the faithful and true Witness, The Beginning of the creation of God.” The “Amen,” so often used adverbially, is here, only, a proper name. The word means “firm,” verity and truth * It is the perpetual and complete personal

(*Is. vii, 9. Heb.: “If ye will not amen (E. V., believe,) ye shall not be amened” (E.V., established), *i.e.*, if you will not confirm My promises, you shall not be confirmed.)

confirmation of the veracity of God (Is. lxv, 16, *Heb.*; E. V., "truth.") It was constantly upon the lips of Jesus, (in the E. V., "verily"), an expression from the depths of His own consciousness, which gives the stamp of the absolute certainty of the fulfillment of every word, whether of promise or threatening (2 Cor. i, 20). It points, not so much to the dignity of His Person as to His character as the faithful and essentially true, the real historical Witness (i, 5). In Him alone all the conditions, in perfect degree, of a witness meet. He is, hence, fully competent to testify; and being all truthfulness, He is worthy of the fullest confidence. To this designation He adds a characteristic which seems to have no connection with it: "The Beginning of the creation of God." Peter's use of this phrase once (2 Epis. iii, 4), and Jesus' use twice, while on earth (Mk. x, 6; xiii, 19), to designate the commencement of the physical creation, might settle its use here.* But the *archee*, *beginning*, here must be understood in the light of Jesus' own self-designation, *Alpha, The First*. The Alpha, He is The Beginning, and so beginning of creation, The Source of being; the living Personal Fountain Head from which it began, and by which it is conditioned. And hence every creature in the inmost recesses of his being, his whole personal state and condition is most thoroughly known to Him.

[*The word, *archee*, *beginning*, does signify in a few places rulership (Lk. xii, 11; xx, 20; Rom. viii, 38; 1 Cor. xv, 24; Eph. i, 21; iii, 10; vi, 12; Tit. iii, 1; Jude, 6, "first estate"). But the almost invariable meaning is that of *commencement* or *beginning*. In Gen. xlix, 3, it designates the first, or highest and best of creatures.)

And this conjunction is most profoundly suggestive. The guarantee of faithfulness in "Faithful Witness," had been given for their consolation, to those ready to despair in the sight of a hostile and powerful world (i, 5). That surely would be enough to show the certainty of the condemning testimony which Jesus was about to give to a faithless church. Why, then, does He add to this, "The Amen," and "The Beginning of the creation?" This conjunction points out, what the Letter shows, the total failure of the church as a visible organization in the place of testimony, as it respects its position in the world. These appellatives say that it had not stood in its original relation to Jesus, had lost its candlestick character and position, had ceased to be an epistle of Christ known and read of all men, no longer answered God's purpose as His church in the world, no longer was a faithful and true witness, and that, as a vessel of testimony for God it was about to be set aside. Let one fact suffice. The Church will have a place in the fulness of the restored creation. And it has its place with, along with other objects, this end in view: "of His own will begat He us by the word of truth, *eis to*, to this, that we should be certain (*tina*) first fruits of His creatures (Jas. i, 18). We can be such only by having the first fruits of The Spirit (Rom. viii, 23). The fruit of The Spirit is given in Gal. v, 22, 23. No such fruit appears in this church. In this fruit-bearing it has lamentably and utterly failed; and so failed of being a kind of first-fruits of His creatures. It did not hold a place above

the present state of creation or above the world around it. The two understood each other. There was nothing in it to provoke the world to hostility. The world did not persecute it. It had no burden to be borne. It ran in the world's race after the world's things, and hence could give no testimony to it of the power of Jesus to save from it, or to its doom. It had been faithless. Its testimony was false. And therefore Jesus announces, in the three designations which He gives Himself, that, because of the church's failure, He is about to take the place of full and perfect testimony for God, about to accomplish those Divine purposes of which the church should have been the unmistakable manifestation.

Having introduced Himself He went on, I know thy works that (*hoti*)*—and, the value of them as testimony being decided by the character of those doing them, they all show that—“thou art neither cold nor hot.” Thou art not cold, (*psuchros*, used here as in classic Greek, metaphorically.) Thou art not destitute of all life toward Me, nor, like the world around, a stranger to grace. Neither art thou hot, (*zestos*, *boiling hot*.) Not all heated through as to Me, not fervent.† Then with a fulness of sadness breathed out in the deep sigh, “I would,” a sigh which we can almost hear, and which expresses the hopelessness of despair, He exclaimed, “I

[*The construction is the same as in vs. 1.]

[†*Zeoon*, pres. par., from *zeoo*, the verb from which comes the word, *zestos*, *hot*.)

would that thou wert either cold or hot?" "cold," *i. e.*, had never professed to be mine, had never given out that you were a witness of Mine; or, so wanting all heat as to feel your need of it; or "hot," *i. e.*, fervent, glowing. This manifestation would make the world see the reality of Divine life and love, and constrain it to recognize you as a witness for God.

To understand this, remember that this church was not in any transitional stage from indifference to interest, but the opposite. Its members had professed to have passed from death to life. They knew, theoretically, what this holy fervor was. And if they knew it really, there had been a subsidence. Ephesus had left its first, but not all its, love, was not indifferent to Jesus. Its love was energetic enough to inspire it with hatred to what Jesus hated, and to keep it far from the Sardian state. But here was no love. Jesus' name was a symbol only. The church did not reject, but it did not regard, Him. No gross sins, no positive doctrinal errors are alledged of it. But there was that entire indifference, that subtle wickedness, which, free from previous blemishes and shocking appearances, is, while professing Jesus' name, perfectly regardless of Him, and just lets Him, His truth and His salvation alone.

This position is unphilosophic and absurd. It is daring presumption, hypocrisy, pride and self-flattery. It is a solecism. It is a burlesque upon Christianity. If one is "cold," being outside, or if one rejects Jesus as a fraud, one can understand him. So, too, him who is glow-

ing with love to Him. But to be for Him, yet against Him, this is shocking. Either for or against is better. Either cold or hot would be a plainly marked and intelligible condition. Either would be free from the position and imputation of mixed motive and disregarded principle. With either, the profession and practice would be in harmony. Honesty and sincerity in the wrong are nobler far than the profession of great principles allied with the moral cowardice that does not carry them out. But those are neither cold nor hot, but lukewarm. There are listless and careless professors of the truth and faith of God. There is a relative lukewarmness, which is most painfully felt by true believers, as they compare their state with the glowing zeal which has burned in the heart and flamed forth in the life of so many of the saints and servants of God. But this lukewarmness differs from both these. Unlike them, it calls forth neither commendation nor help, but indignation and disgust. It, like tepid water, nauseates. It is the indifference of the heart to the truth which has been brought to it, which in pretense it receives, but whose ascendancy it will not allow: especially to those parts which are flesh-cutting, and which call for a vital abiding in Christ, separation from the world, and living unto God. It is Latitudinarianism; sometimes in doctrine, sometimes in life, but mostly in both. It will give money, but not the heart. It is stereotyped self-satisfying mediocrity in the truths of God, that dull and insipid condition which contents

itself with pointless pious platitudes, respectable commonplace, that selvedge of religion which is contented with forms, approves the stupidity of dull sermons and dullest prayers, and lifeless Lord's Suppers, and severely condemns all the fervor of faith and fire of The Spirit as fanaticism. If it must have the religion of Jesus, it will have it only as a soporific for the conscience. And it demands that adjustment of the doctrines and order of services that will make it popular with the world, or that will not at least arouse its hostility.

But this is dishonesty of the worst kind. For it is dishonesty to God and His truth, to the position in which the Church was placed, and to man and his welfare. Of all moral diseases, it is worse than Balaamism, Nicolaitanism, and Jezebelism. These called forth severe judgments. But these did not give Jesus nausea. He could not allow such a plague-spot to be in His outward Church even, without clearing Himself of all responsibility. Even for debassed and dead Sardis He had a word of kindly remonstrance and admonition, and brought before it the fact of His coming. But He does not even allude to this fact here. The Laodicean church never thinks about Jesus' coming at all. It does not care enough about Him to bother its head about it. It had no objections to the abstract notion of His return to earth in the distant future, say after the Millennium, but as a present living hope to be cherished day by day, this is nonsense of the extremest

character. This is pernicious. This is believed by none of the rulers of synagogue or Sanhedrim (Jn. vii, 47)! by none of the respectability!! by none but religious cranks!!! Well, it should be remembered that Jesus Himself did not allude to this subject to the Laodicean church of old. Is it not wise, then, for those whom He, by His Spirit through His word, has taught this truth, not to allude to it to the Laodicean church of the present day?

But, to repeat, it was the only church of the seven with which Jesus was nauseated. What a condition to be in! It was past being used as a vessel of testimony for God. Not judgment merely, but rejection with indignation and disgust. “I,” not *theloo*, *will*, but, *melloo*, *am about* to spew thee (the church as a visible organization,) “out of My mouth,” as the land spewed out its guilty inhabitants (Lev. xviii, 25, 28; xx, 22). A most expressive metaphor to show utter rejection, because of repulsive character. This once only, was this word on Jesus lips. It was spoken by Him, as Creator, and true Witness, and Founder of the Church, and as in relations to it superior to all the relations of men. And it was spoken to the reality of things, to the needs of the church addressed. No other church received such an expression of disgust. Upon no other church was poured forth such strong indignation. Nor is there anything like it in all that He spoke against Phariseeism.*

[*The Church, as an outward organization in the place of testi-

This lukewarmness generated, and was nourished by, that fatal self-sufficiency, self-satisfaction and high-minded conceit which made this church blind to, and so unconscious of, its needs. Of these, Jesus now speaks. "Because* thou sayest, (such is your talk,) "I am rich, (the fact), I am become rich (the process by which it becomes so), I have need of nothing." The verb shows that the riches are material.† The members were outwardly prosperous and wealthy, not by inheritance, but by their own efforts. Out of this grew the idea of the possession of spiritual riches, not excluding learning and intellectualism. Having abundant resources to obtain what it demanded, having all the forms and ordinances, and an intellectual knowledge of God and His truth, and having an internal and external peace, which was but a spiritual stagnation, the church could say, "I am rich," *i. e.*, independently, and by my own efforts. I have in myself the riches. "I am become rich." It is an accomplished fact, and will so continue. "I have need of nothing:" no grace, guidance or gifts from Jesus, no supports, earthly or heavenly. It puts

mony and responsibility, must be carefully distinguished both from the "one body" vitally united to Jesus, and from those individual members which belong to this one body. Of neither it nor them does Jesus speak this terrible word.]

[**Hoti*. It forms the reason for the "I come," which follows. This verse is a premise, of which the next verse is the conclusion.]

[†That is its exclusive use in classic Greek. And in the N. T., the phrases, "rich toward God" (Lk. xii, 21), and "rich in good works" (Tim. vi, 18), both referring to moral riches, rest upon the material riches spoken of in the two contexts.]

not its “Amen” to the promises of God in Christ. It makes a boast of its own resources. Though pretending to honor Jesus, it is looking at itself, not Him. And what is this but the self-exaltation and self-exultation of, “is not this the great Babylon which I have built for my glory?”

The church had money, learning, influence, was going on in outward comfort and worldliness, and at the same time was making a boast of its riches, material and spiritual. But the last was a baseless fiction, an imaginary exaltation resting upon an imaginary omniscience. More, it was a complete caricature of the blessedness of true faith, a travesty on the truth of God. Thou sayest thou art rich, and become rich; thou knowest not that thou (*su*, emphatic, thou of all others,) art the (*ho, the*, as distinguished above all others,) wretched and the miserable (*eleinos*, to be pitied,) one:” wretched, because of your condition; to be pitied, because about to be cast out with loathing from your exalted position as a vessel of testimony for God. Thou sayest thou hast need of nothing. Thou knowest not that thou art “poor,” in the true riches, “blind” as to your own true condition, and as to the truth and knowledge of God, “and naked,” in having no garment which is approved of God. Self-blinding, deplorable and aggravated ignorance, this, over against the supposed possession of great riches and varied knowledge!

Over against your fancies these are the facts. Three things are indispensable to your preservation. You

have them not. "I counsel you, &c." You said you need nothing, but you need counsel. Then to this church, whose wealth was made by traffic, and which He had just said was poor, Jesus, in the terms of trade, says, "buy (and the what shows the meaning of the term, Is. lv, 1,) of Me, of whom you think little, but from whom alone you can get them (Col. ii, 3), "gold tried in the fire"—fresh from the furnace, so free from every foreign substance, new and bright: symbol of Divine righteousness, that by which a man is justified before God. Buy this that by the purchase "thou mayest have become rich." This, in contrast with the imaginary riches which you have counted, will be sterling, and of abiding value. And this you can obtain only at the cost of all fancied righteousness of your own (Phil. iii, 6-8). Buy, also, "white garments." This is the righteousness of saints (xix, 8). It is the works of saints, the fruits of believing, in and coming from a heart, set free by, and so consequent upon the possession of, Divine righteousness. And these saintly works, the fruits of The Spirit in us, with their manifestation in good works in the life, must not be confounded with human righteousness. The former is of God. Buy this, that thou mayest be clothed, and that the shame of thy nakedness be not made manifested.

Having thus counselled concerning the poverty, nakedness and need, Jesus counsels concerning the blessedness; buy eye-salve (*kollurion*)*, to anoint thine

[*The collyrium, so-called from its shape, was a stick or roll of ointment for the eyes, in the shape of a bread-cake (2 Kg. vi, 19, LXX). The verb, *eachrioo*, appears to have been the common technical word for anointing the eyes.]

(inner) eye that thou mayest see." The church was saying, "we see," and therefore their sin remained (Jn. ix, 41). Yet they were blind as to the things of God. They had no spiritual discernment. Hence, they saw not their need of Divine righteousness, or of that of the saints. They were in the blindness of nature. They needed everything. And Jesus now counsels them to obtain, at the expense of the surrender of their own fancied wisdom, the anointing, for illumination, of The Spirit.

To the church filled with pride and self-sufficiency, these words must have sounded very severe, and the word of rejection as unjust as it was awful. They would import to them in their then state of mind that Jesus did not care anything about them. Such a thought would be met by His next word. In opposition to the loose and anti-personal nature of Indifferentism which perverts love into laxity, and sunders love from true and right severity, Jesus says: "as many as I love (*philoo*),* I rebuke (*elegchoo*)† and chasten (*pai-deuoo*).‡ This must be so from His character as the

[*In vs. 9 the verb is, *agapaoō*. See pp. . . . See, also, Holy Res., pp. 104-106, for remarks upon the difference in the meaning of the two verbs.]

[†The verb, *elegchoo*, expresses the action of the agent, not the effect of that action upon the object. The intention being through the story of the wrong to awaken the sense of shame, and to effect that conviction which, as completed self-judgment, will end in repentance and confession, or will leave the person without excuse. (2 Sam. xii, 13; Jn. viii, 46; xvi, 8; 1 Cor. xiv, 24; Eph. v, 11, 13; 1 Tim. v, 20; 2 Tim. iv, 2; Tit. i, 9, 13; ii, 15; Heb. xii, 5; Jas. ii, 9.)]

[‡*Pai-deuoo* signifies to educate in Divine things by all the in-

faithful and true Witness. His truth must always, when it encounters falsehood or deceit, turn to rebuke. And this rebuke and chastening are signal proof that the church is not yet disowned. And far better is it to be chastened and restored than to be abandoned (Ps. lxxiii, 5, 12; Hos. iv, 17). Instead, therefore, of being lukewarm, “be zealous, therefore (*oun*),” earnest, ardent, strenuous, not spasmodically, but continually—the idea brought out in the present tense, *zeeleue*. And let this zeal exercise itself in true repentance. This is the fourth church called on to repent: Ephesus, of having fallen from first love (ii, 5); Pergamum, for allowing Nicolaitanism (ii, 16); Sardis, for being contented with a name to live (iii, 3); and Laodicea, here. In each case the peculiar form of repentance corresponds with the peculiar species of sinfulness. Here, the spiritual sensibilities and moral freedom were paralyzed, the sense of moral greatness and responsibility was obscured, the candlestick character was almost gone. This church, powerful and influential externally, and self-satisfied, was poverty-stricken. It was called upon to repent, to change mind and heart as to its own condi-

struments used in the training and discipline of love. Correction is not always contemplated (Lk. xxiv, 10, perhaps 1 Tim. i, 20), nor castigation always implied (Acts vii, 22; xxii, 3; 2 Tim. ii, 25; Tit. ii, 12; and the noun in Rom. ii, 20; Eph. vi, 4; 2 Tim. iii, 16). In only three independent passages is the meaning specifically limited to training by castigation (1 Cor. xi, 32; 2 Cor. vi, 9; Heb. xii, 5-10; perhaps, also, 1 Tim. i, 20). In seven places this specific meaning is included by the context. In one passage chastisement is excluded.]

tion, so that it could see its own poverty and nakedness, and to pass from lukewarmness to boiling heat. Be zealous to get right with God.

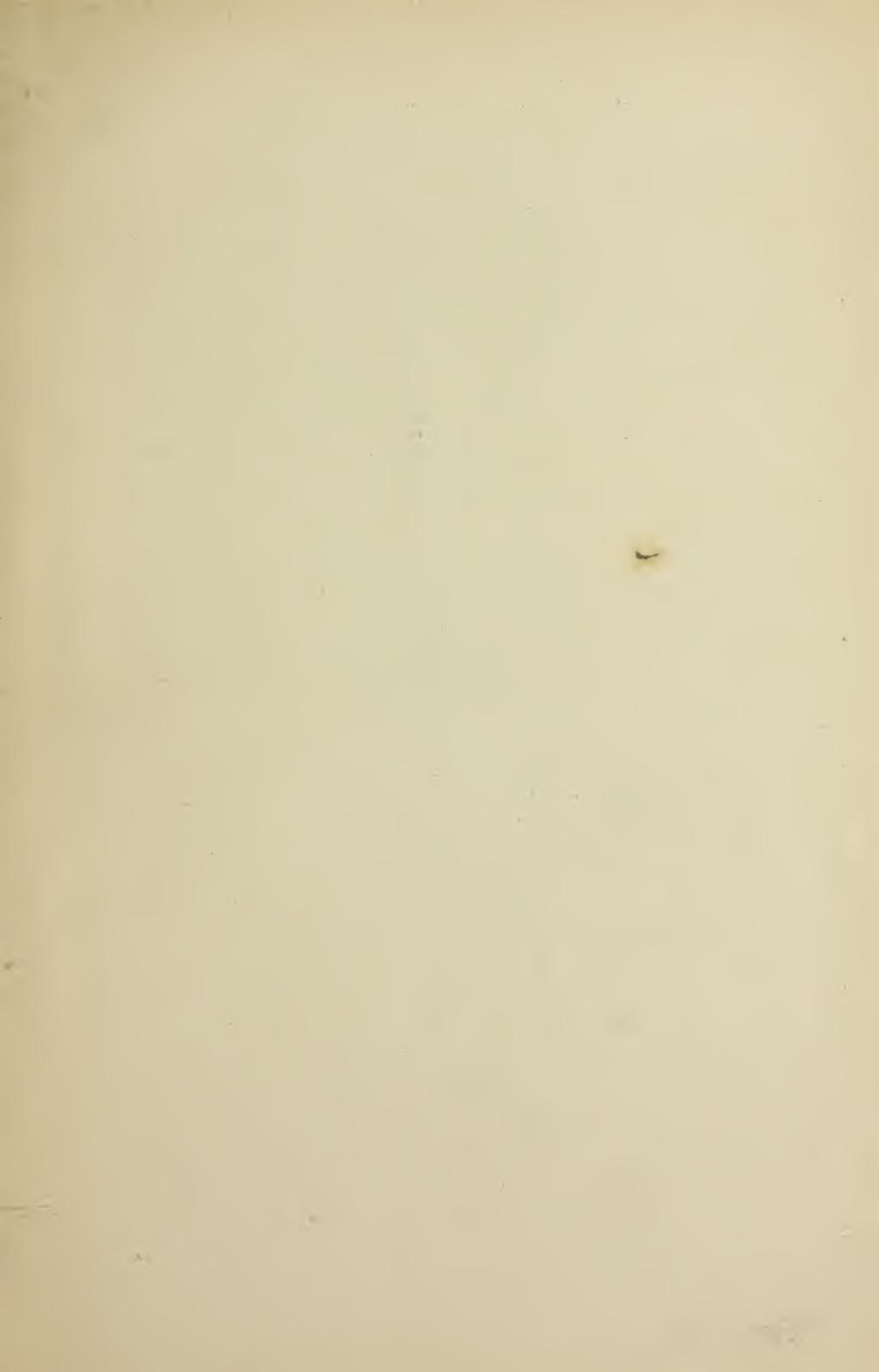
An urgent call and right, but ineffectual. The church thought it knew better how to live and how to manage its own affairs than Jesus did. And this call was disregarded. In fact, the whole Letter seems to have made no impression for good. For Jesus' next word shows Him no longer inside of the Laodicean church, but outside: "behold I stand (*esteekeia*, I place Myself,) at the door, and knock." In every passage where *thura*, *door*, is used metaphorically, the implication is that of an enclosure, and of persons within and, or, without. And in no case is it used of a part of a person, as say, "door of the heart." All critical comments refer to Cant. v, 2 sq. And there there is a garden, one person within, and one without. In what is clearly a parallel passage, the persons addressed are called brethren, and "the Judge standeth at the door" (Jas. v, 9). Nor is the verb, "knocketh," ever used of "knocking at the heart." Nor are the words addressed to the world, but are in a Letter to a church. When Jesus addressed men as to salvation, He said, "I (none other) am the (*i. e.*, only,) door, *by Me* if any man enter in he shall be saved (Jn. x, 9). But here, He is not, but stands at, the door. Nor is it, one entering in by Him, but He Himself entering in to one. Nor is it, "he shall be saved," but "he shall sup," *i. e.*, enjoy fellowship and communion. And this shows that the one

responding is already a saved man. Nor does He enter into the man, but "in unto" (*pros*) him, to where he is. And this place is, and can be nowhere else than the (Laodicean) church. And this shows that He was outside. He whose true place was within, was forced by the church's condition to go out. It was a dishonored and disowned thing. In name, and name only, was it a church of Jesus Christ. What an appalling position! Great and flourishing, yet disowned! Exalted among churches, yet how fallen! Meeting, and carrying on all the institutions and ordinances of the Church, in His name, but He not there! While He sojourned on earth, the Theocracy had no Urim, no Thummim, no Shekinah, but this church (when verse 20 became a reality,) had no true Christ! Christianity in the church, and Christ outside!

But though the condition of the church constrained Jesus to take His place outside, there were those within, perhaps, whose heart was not occupied with the persons and things around, and whose ear was open to His voice. If any such were, them He addressed: "behold" (an exclamation which calls attention to the sad fact that He is outside), "I stand at the door and knock." A vivid bringing home to the lukewarm church the truth of His Person so much forgotten. This shows that He seeks admittance. From whom? The church? No. The any one (*tis*) who hears His voice; bears the inward appeal, the speaking directly by His Spirit to the inner man; who hears His voice with joy, the joy that res-

ponds to: "My sheep hear My voice." "If any one hear My voice and open the door (this implies personal liberty and responsibility), I will come in unto him, and will sup with him, and he with Me." Even in the rejected church saints may be found. And if when Jesus knocks they open to Him, they personally (for it is now the question, not of the church, but individuals), shall have fellowship with Him. They shall be the guests and Jesus the Host. They shall know the blessedness of the Divine reciprocations.

An analysis of these Letters, their relation to the Church during the absence of Jesus, and their connection with the facts immediately connected with His Return, will be found in Holy Return (A). Meanwhile may supreme affection be given to Him, and may we be found among those who, with girded loins and longing hearts and open eyes, are watching and waiting for their returning Lord.







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